

THE
PANOPLIST,
AND
MISSIONARY MAGAZINE.

No. 3.

MARCH, 1816.

VOL. XII.

RELIGIOUS COMMUNICATIONS.

For the Panoplist.

**ON THE SIGNIFICATION OF THE WORD ATONEMENT, AS USED
IN SCRIPTURE.**

THE doctrine of the atonement is believed, by the great body of Christians, to be fundamental in the Gospel scheme of salvation. It is expressly declared by Christ himself to be the great object of his mission, to give *his life a ransom for many*; and this declaration, without other proof, is not only a sufficient warrant for believing the doctrine, but it places it beyond any reasonable doubt; so that persons denying the doctrine must be considered as rejecting the authority of the Scriptures. It is not the object of the following remarks to attempt to prove the truth of the doctrine:—this is considered as established by Christ and his Apostles. The principal object of the following observations and statements is to ascertain the true import of the terms used in Scripture to express this doctrine, that we may the better understand what is intended by it, both in the Old and New Testament. This illustration is the more necessary, as the true import of the term used in the Levitical laws, and by our translators rendered *atonement*, seems to have been in some degree misapprehended; at least by such commentators as I have read.

The Hebrew word used to express *atonement* is **לִפְרָת**; which, as differently applied and pointed, may be written in English letters *cafar, capar, kefer, kefor*. The primary sense of this word is supposed by lexicographers and commentators, to be *to cover*; indeed it is supposed to be the root of the French *couvrir*, English *to cover*. It is used Gen. vi, 14, where Noah is directed to make an ark of gopher-wood, with apartments, and to *pitch it within and without with pitch*—that is, to smear, overspread, daub, or as the phrase now is, to *pay it over with pitch*. It is to be observed, that the word translated *pitch* is here the same with the verb, but differently pointed; **לִפְרָת בְּלִפְרָת**. Here the sense is, to rub on, or spread over by rubbing on, bitumen, or pitch.

The word is used, Gen. xxxii, 20, and translated in our version, *appease*. “I will *appease* him with the present that goeth before me;” in the original, I will *appease his face*. Septuagint; εξιλασομαι το προσωπον αυτου. The sense here is evidently not to cover or blind;

but to smooth, a sense derived from the act of rubbing, in the primary use of the word; that is, to reduce a frowning or wrinkled countenance to smoothness, placidness, the index of satisfaction and favor. So in Gen. xx, 16, Abimelech tells Sarah, “I have given thy brother a thousand pieces of silver; behold he is to thee a covering of the eyes, to all that are with thee.” The sense is here not a vail, but a sign of peace, or reconciliation. The Septuagint here renders the word by τιμη, honor, ornament, respect or dignity.

Exodus xxxii, 30. “Peradventure I shall make an atonement for your sin.” Sept. να εξιλασωμαι περι της αμαρτιας υμων; that I may appease or render placid concerning your sin.

Prov. xvi, 14. “The wrath of a king is as messengers of death: but a wise man will pacify it.” Sept. ουντος δε σοφος εξιλασεται αυτου; a wise man will appease it, or allay it.

Deut. xxxii, 43. “He will render vengeance to his adversaries, and will be merciful to his land, and to his people.” Sept. εικαθαριει κυριος την γην του λαου αυτου; the Lord will purge or purify the land of his people.

Ps. lxxv, 3. “As for our transgressions, thou shalt purge them away;” Sept. τας ασεβειας ημων συ ιλαση—Thou shalt be propitious to our transgressions.

Ps. lxxviii, 38. “But he, being full of compassion, forgave their iniquity.” Sept. ιλασκετο τας αμαρτιας αυτων; was propitious or merciful to their iniquities,

Ps. lxxix, 9. “Deliver us and purge away our sins.” Sept. ιλασθητι; be merciful or propitious.

Jer. xviii, 23. “Forgive not their iniquity.” Sept. μη αθωσης; absolve not.

Is. xlvi, 11. “Mischief shall fall upon thee; thou shalt not be able to put it off;” [marg. expiate.] Sept. μη δυνηση καθαρος γενεσθαι; Thou shalt not be able to become clean or free.

1 Sam. iii, 14. “The iniquity of Eli’s house shall not be purged with sacrifice.” Sept. ει εξιλασθησεται; shall not be appeased.

Ex. xxix, 33. “And they [Aaron and his sons,] shall eat those things, wherewith the atonement was made.” In this passage the word signifies consecration or purification; for the preceding part of the chapter gives directions in what manner Aaron and his sons were to be consecrated, or set apart to their sacred office: then comes the command for the priests to eat the things which were used in the ceremony—the ram of consecration being specified. So the Seventy have rendered the word; varying a little the phraseology—εδονται αυται εν οις ηγιασθησαν.

V. 36. “Thou shalt offer every day a bullock, a sin-offering, for atonement, and thou shalt cleanse the altar when thou hast made an atonement for it, and thou shalt anoint it and sanctify it.” Here the original word rendered atonement is in the plural, but according to our usage cannot be rendered atonements. It doubtless signifies purifications, or the rites intended to purify and consecrate

the altar. So the Seventy understood the word: *και το μοσχαριου της αμαρτιας ποιησεις τη ημερα του καθαρισμου.* Thou shalt offer a bullock for a sin-offering daily for a cleansing or purification.

Verse 37. “Seven days shalt thou make an atonement for the altar, and sanctify it.” Sept. *επτα ημερας καθαριεις το θυσιαστηριον.* Seven days shalt thou purify the altar.

Ex. xxx, 12. The same word is translated *ransom.* “They shall give every man a *ransom* for his soul.” **כֶּבֶשׂ נָשָׂר.** Sept. *λυτρωτης ψυχης,* which is called, verse 16, *atonement-money.* In Hebrew the word is plural, the money of atonements; but in fact the price of redemption; or the price paid for deliverance from sin and guilt; a state of purity, which appeases divine wrath. The same word is rendered a bribe, Amos v, 12.

In Levit. xii, 7, and 8, the word is used to express purification, after child birth; or that state of purity, which was necessary for a woman, before she could be restored to society from a state of sequestration.

In chapter xiv, 53, the same word is used to express the purity of a house, that had been cleansed from leprosy.

Numb. viii, 21, the word is used to express the purity of the Levites, who had been consecrated by the sprinkling of water, shaving their flesh, washing their clothes and certain offerings.

Numb. xvi, 46, it is applied to the effect of purifying by fire.

In Job. xxxiii, 24, the word is translated *ransom*, as in Exodus xxx, 12.

The same word signifies bitumen; or a substance used as pitch, mortar or plaster; and the Al-hennah, or cyprus, a soft substance used in the east as paint or a perfume. In these applications, the name is evidently taken from the primary sense of rubbing, spreading, or besmearing. The word signifies also a village, or perhaps primarily a hut, or mud cottage, from the plaster used. But it is not certain, that this is the primary idea—it may be from covering, making close; for this sense is sometimes connected with rubbing, or pressure.

The same word used in the Hebrew to express what is rendered *atonement*, is used in the kindred dialects of the stocks of Shem, the Chaldaic, Syriac and Arabic, and its uses in those dialects, will serve to illustrate the true import of the word. In the following passages, the word in Italic characters, is the translation of Cafar; as in those above cited.

CHALDAIC VERSION of the Scriptures: Prov. xxx, 9. “Lest I be full and *deny* thee.” So Gen. xxv, 34. Deut. xxxii, 15.

Prov. xxx, 20. “She eateth and *wipeth* her mouth.”

It is used for expiation, or atonement, Exod. xxx, 10; and Levit. xxiii, 28.

It signifies, as in Hebrew, bitumen, cyprus, a village; and from the sense of denying, or rejecting, it signifies one who denies the true faith, or a heretic.

SYRIAC VERSION. Gen. xviii, 15. “Then Sarah *denied*, saying, I laughed not.”

Matt. xxvi, 70. "But he *denied* before them all."—Verse 72. "And again he *denied* with an oath."—So, also, Luke xii, 9; and Matt. x, 33.

Isa. xxviii, 18. "Your covenant with death shall be *disannulled*." Prov. xxx, 20. "She eateth and *wipeth* her mouth."

ARABIC VERSION. Acts iii, 14. "But ye *denied* the Holy One." So 2 Pet. ii, 1; and Jude 4, *denying* the Lord. Matt. xvi, 24.

Hence, from the sense of denying or rejecting, it signifies to renounce, or to refuse to receive, the true faith—to be an infidel; hence an infidel, or heretic. Hence the Arabians call the people of Southern Africa, who reject the religion of Mohammed, *Caffers*, infidels, and from this name the country has been sometimes called *Caffraria, the country of infidels.*

The same word signifies, also, to cover, hide, conceal—and to expiate; and as a noun, a village, darkness, expiation, satisfaction, propitiation—*camphor*, written in Arabic *cafor*, or *caphor*, the *m*, in our orthography, being casual.

From the foregoing authorities, it is evident, that the primary or predominant sense of this oriental verb is to separate, remove, or thrust away, especially by rubbing or scouring. Hence it is used to express, generally, cleansing by wiping or washing; by removing any pollution: and as it was the appropriate word used by the Hebrews to express the ceremonial purifications, requisite to qualify the Priests and Levites for their sacred offices, and to qualify the people for an acceptable performance of their duties, it came in time to express rather the effect of such purifications, than the purifications themselves. As purity was supposed to be indispensable towards qualifying persons for an acceptable service in religion, and the means of conciliating divine favor, the word is often used to express expiation and propitiation, and sometimes it seems to denote both the means and the end. Among the Jews, as among other nations, purity was considered as the means of appeasing divine wrath, and obtaining forgiveness,—and the purity required in the Jewish dispensation is an emblem of that holiness, under the Gospel dispensation, "without which no man shall see the Lord." Hence we understand the connexion between the Levitical purifications, and the atonement of the Savior, "whose blood cleanseth us from all sin"—and who, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high."

It is obvious, that the original word, in its primary application, denoted the act of purification, as a requisite towards averting divine displeasure, and rendering the Supreme Being propitious. But it was afterwards used to express other means of propitiation—such as offerings of cattle and of money. See Gen. xx, 16; the case of Abimelech and Sarah, and most of the passages cited from Leviticus. Hence it came to signify a ransom, a price paid for redemption—emblematical of the great Gospel ransom given for sinners.

The sense of denying, rejecting, in the Chaldaic, Syriac and Arabic, is but a modification of the primary sense of the verb. To deny, is to turn away, to remove or withdraw, or to thrust away;—a sense expressive of the natural act of a person refusing or rejecting.

The sense of wiping or rubbing gives that of *blotting out*; another appropriate phrase to express the remission of sin.

That *purification* is the primary sense of the word rendered *atonement*, is still further evident from the correspondent practice of other nations. Thus the Romans had an annual purification, which they expressed by a word formed from the same oriental verb,—*februa*, purifications, sacrifices for the ghosts of the dead, *sacra expiatoria*; *februatus*, purged with sacrifices; *februo*, to purify, or cleanse by sacrifice. These words are thus written by a transposition of letters, for *ferbuo*, *ferbua*, *ferbuatus*, just as *febris*, a fever, is so written for *ferbis* from *ferveo*, *ferbui*. Hence we have *February* the month of purification among the Romans, at the close of the year; as primarily the Romans began the year at the vernal equinox. “*Ego magis arbitror Februarium a die februato, quod tum februatur populus.*”—Varro. de Ling. Lat. Lib. 5.

A similar practice prevailed among our ancestors in the north of Europe, but at a different time of the year; and from the sacrifices then offered November was called *blodmonath*, blood-month; or rather *blotmonath*, the month of sacrifice, from *blotan*, to sacrifice or immolate; Cimbric *at blota*, sanguine litare, to appease or expiate with blood.

These are remarkable facts, and as the Celtic and Teutonic nations settled in the west and south of Europe, before the days of Moses, it is evident that the practice of purification, and of sacrifices to appease divine wrath, was long anterior to the Jewish dispensation, and even to the dispersion. The Jewish laws, therefore, on this subject, were a revival, rather than an original institution of the practice. Indeed, the practice seems to have been coeval with Abel and Cain, and immediately subsequent to the apostasy.—

It is stated above, that *februa* is from the same root, as the oriental *caphar*. To understand this, let it be observed that *caph* in the oriental word is a prefix, similar to the Teutonic *ge*, in *gebidan*, to abide, *gebindan*, to bind. The root is *far*, or *bar*, or *fer*, *ber*, on which are formed the several verbs in the ancient languages, from which are derived *pure*, *purge*, *pare*, *bare*; Lat. *paro*, *separo*; Eng. *separate*, *free*; Lat. *voro*; Gr. πυρ; Eng. *fire*; Lat. *verro*; and many others—all of which run up to the primary sense, to strip off, remove, thrust away, separate, reject. *Fire* is so named from its devouring, or destructive effects,—and hence its application in the Ceremonial Law, as an instrument of purification. Num. xvi, 46, cited above.—The English word *spare*, is from the same root:—primarily to separate or withdraw from; and this is one of the words used to express mercy or propitiation. To *spare* a people, is to exercise or show mercy; and this may be the sense of the oriental word in some of the passages above cited.

In the New Testament, the word *atonement* is but once used: Rom. v, 11. "And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the *atonement*."

Gr. καταλλαγή. The Greek word is from the verb *καταλλασσω*, to commute or exchange, hence to conciliate or reconcile; from *αλλασσω*, to change or exchange; and hence to excuse. The word then primarily signifies exchange; and from the practice of appeasing wrath and purchasing favor, by presents, or giving or doing something to make amends for a fault or injury, or to procure friendship, a practice universal in the east; the word came to signify reconciliation, the effect of such presents, or of satisfaction rendered to an offended party. The Greek word necessarily implies commutation, or reparation made, as the means of reconciliation.

In modern languages, the word expressing *atonement* is generally derived from a verb, which signifies to *appease*, *pacify*, or *satisfy*:—as in German, *sohnern*, *aussohnern*, to appease, expiate, reconcile; *bussen*, to repair, amend, satisfy: Dutch, *verzoenen*, to atone, to reconcile; *berreedigen*, to pacify, appease, reconcile; *boeten*, to expiate, atone, amend, satisfy, from *boete*, a penalty, which is the Saxon *bot*, a compensation, reparation, penitence; Eng. *boot*. Swedish, *forsona*, to appease, mitigate, expiate, propitiate, conciliate, atone. Danish, *forsoner*, as the Swedish.

The English word *alone* is the Welsh *kytlynno*, to agree; the first syllable being a prefix, is changed into *a*, as in *abide*, from *gebidan*. It was used in this sense by Shakspeare. Hence *atonement*, in its primary signification, in English, is agreement, reconciliation. But for two centuries at least, the word has been used, not only in theology, but in common life, and on all subjects, to express the satisfaction made to an injured or offended party, as the means of reconciliation. It always implies something *given*, as a compensation for an injury; or something *said* or *done* to appease anger, and restore the injuring party to favor with the offended party. This is its signification in the common intercourse of life; often a mere acknowledgment of a fault is called an *atonement*, or the means of reconciliation; a sense borrowed from the use of the word to express compensation, and the consequent reconciliation.

"The murderer fell and blood *atoned* for blood." POPE.

The word is also used to express that which supplies a deficiency; or which stands in the place of something wanting—equivalent to compensation, or a substitute of equal value or effect.

Under the Jewish dispensation atonement was made by propitiations, ablutions, and offerings of various kinds, which averted divine wrath, and conciliated favor; or made compensation for injuries by presenting equivalents. The purifications were emblematical of holiness; and the oblations were typical of the great offering of a Savior, under the Gospel dispensation. As in all eastern countries, the favor of princes has been, in every age, and still is, obtained by presents; and as a compensation or penalty has always been the satisfaction required by law, to be made for injuries

and offences, and the means of reconciliation; the words used to express the means, have come to express the end, or satisfaction, agreement, and reconciliation.

A. A.

For the Panoplist.

ON THE CHRISTIAN GRACES AS REQUISITE TO ACCEPTABLE PRAYER.

AT this time, when professed Christians, in every part of the world, are daily growing sensible of the necessity and efficacy of concerts of prayer for the revival of religion, and the advancement of the Redeemer's kingdom, it appears neither improper, nor unseasonable, to call their attention to those duties and Christian graces, which the Holy Scriptures teach us are necessary, in order to an acceptable performance of that duty. Although "men ought always to pray and not to faint," yet, we are assured, that it is the "prayer of the righteous man" only, which "availeth much," and that no one can confidently approach the throne of grace, unless he is interested in the blessings of the new covenant, and yields an implicit obedience to all the divine commands. He that "saith not unto the seed of Jacob, Seek ye me in vain," hath said also, that "to obey is better than sacrifice, and to hearken than the fat of rams." "God is a spirit: and they that worship him, must worship him in spirit and in truth." Men are commanded to love God supremely, and their neighbor as themselves. Since Christians can give no satisfactory evidence of love to God, unless they love their brethren; brotherly love will be considered, in the first place, as one of the requisites of prayer.

That divine principle, *charity*, implanted in the heart of every regenerate person, manifests itself in a constant endeavor to promote the temporal and spiritual good of all men, especially of "them who are of the household of faith." Brotherly love consists not only in professions of friendship and esteem to fellow Christians, and fellowship in the ordinances of the Gospel; but it requires, also, a spiritual conversation and behavior, in all our intercourse with them. Christians will not love one another, unless practical piety exists amongst them.

In pointing out the religious exercises and duties, which are essential to the love of the brethren, it is necessary only to mention those qualifications, which constitute the Christian character. The Christian graces are active principles, and all those who live in the exercise of them, maintain a holy life. The word of God abundantly informs us, that men give the best evidence of their love to God, when they conduct in a Christian manner towards one another. "By this shall all men know that ye are my disciples, if ye have love one to another." It is unwarrantable to suppose any person loves another, unless the temper and conduct, which he manifests towards the other, accord with the precepts of the Gospel.

The law of charity not only forbids gross acts of fraud and injustice, but it expressly commands us to regard the interest of others as our own. "Let no man go beyond and defraud his brother in any matter, for the Lord is the revenger of all such." But the most usual way, in which Christian brethren manifest want of love, is by regulating their dealings with one another according to the maxims of this world. When charity has a proper influence on the conduct of a person, it operates as a steady, and uniform principle of action. But how often do we find those, who make a conscience of contributing to the temporal relief of an indigent brother, in extraordinary circumstances of want and distress, deal with him in other respects, entirely on worldly principles. Although moral honesty is a quality essential to the Christian character, yet there can be no Gospel fellowship in the church, unless its members manifest an affectionate regard for each other, and preserve a mutual intercourse of kind offices. Political dissensions, opposition of private interests, and difference of opinion in matters of temporary importance, too often result in such a degree of party spirit, as destroys the peace and prosperity of the Church.

But the evil most prevalent among professed Christians, and that, which is perhaps most destructive of brotherly love, results from the abuse of the tongue. Nothing more effectually rends the body of Christ, than the various kinds of evil speaking, which are too much practised by its members. Many, who revolt at the idea of propagating a false report of a brother, think it harmless, and even an evidence of their piety and zeal, to speak freely, and openly, of his sins and infirmities. Some, who admit that evil speaking, in general, is unlawful, think themselves permitted to mention the faults of professed Christians to select friends on the injunction of secrecy. There are others, who, with the intention of being more prudent, and from a dread of discovery, carry on this detestable practice, principally by whispering. On the supposition of its being lawful for one to publish, unnecessarily, the real faults of his brother, how seldom do they pass through the mouths of evil speakers, without gross exaggeration, and misrepresentation. The Scripture expressly forbids evil speaking. "Speak not evil one of another, brethren." Charity not only forbids all ungodly conversation and evil speaking, but it requires a proper regulation of the heart, and government of the thoughts. It even expressly forbids any one to imagine evil in his heart against his brother. Nothing is more contrary to the purity and simplicity of the Gospel, than a suspicious, and uncharitable disposition; the usual consequence of which being an unkind and unbrotherly treatment. "Be kindly affectioned one to another with brotherly love; in honor preferring one another." When Christian brethren regulate their behavior towards each other according to the rules of the Gospel, they may be said to have brotherly love; and are properly qualified to associate together, for their mutual comfort and improvement in divine things. Experience fully evinces, that they cannot unite in devotional exercises, with a proper degree of fervency, and enlargement

of heart, unless they walk charitably towards each other. There are many passages of Scripture, besides the following, which render it abundantly evident, that brotherly love is requisite, in order to approach the throne of grace in an acceptable manner. "Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another."

The divine law requires Christians to love not only their brethren, but their enemies, and all mankind. The honor of God, and their own spiritual good, as well as usefulness in the world, render it necessary, that they conduct towards the unregenerate in a manner becoming the Gospel of Christ. Christian example has more influence on the minds of such persons, than Christian precept. What avail the best religious exercises and performances of those, who, by their unchristian conduct, have given the ungodly just cause of offence? Although Christians cannot take complacency in the character of the wicked, yet the law of love forbids the doing of an injury, either to their persons, or property; and requires constant endeavors to promote their spiritual, and everlasting good. Professed Christians, who are unjust in their dealings with persons, who have made no profession of religion, destroy their own influence, prejudice the wicked against Christianity, and harden them in sin. "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." Professors of Christianity not only injure the cause of religion, by an unjust and imprudent treatment of the men of the world, but they effectually diminish the weight of their own Christian character, by participating with the thoughtless in their pleasures, and recreations. Nothing more encourages the wicked in sin, and gives them greater occasion to mock professors of religion, than an ungodly conversation, and lukewarmness and inattention to the concerns of religion. They who pray for the conversion of sinners, and the spread of vital piety, are under indispensable obligations to live in such a manner, as to exemplify the reality of religion, and exhibit to the world reasonable evidence of sincerity. "Walk in wisdom toward them that are without."

Although God is not limited in the exercise of his mercy to sinners, yet he has not promised to hear the prayer of any persons, unless they are in covenant connexion with Him, and faithful to their covenant obligations. No prayer can be acceptable without repentance of sin, and earnest endeavors after conformity to the divine will. Neither can any one be benefited by the practice of prayer, unless he maintains a constant watchfulness against sin, and conforms his temper and actions to the precepts of the Gospel. Prayer not only requires repentance of sins, but forgiveness of injuries, and satisfaction for offences committed against others. "If I regard iniquity in my heart, the Lord will not hear me," It appears evident, from all the passages both in the Old and New

Testaments, which relate to the subject of prayer, that its efficacy depends on a conformity of the heart, and of the life and daily conversation, to the will of God. No one is an heir of the promises, and entitled to the privileges of the sons of God, unless he possesses the graces of the Christian character, and performs all those relative and personal duties, which are enjoined in the Holy Scriptures. "If ye continue in my words, then are ye my disciples indeed." A strict government of the tongue, and a pious and exemplary Christian life are, therefore, essential requisites of prayer. Shall a person neglect prayer then, because he is unholy? It is the duty of every one to pray, and put away iniquity, and believe in Christ. He who disregards the commands of God, and lives in the habitual indulgence of known sins, has neither saving faith, nor repentance. "Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." The Holy Spirit reveals no duties, but what are contained in the written word. Neither are we so led, or operated upon, by the Spirit, as to neglect the means of grace. He, who prays in faith, mortifies the lusts of the flesh, and subdues the sinful passions of the mind. He also exercises all the powers and faculties of the soul, and makes a diligent use of all the means in his power, in order to obtain the objects of his prayers. He, who expects to obtain the blessings of prayer, either for himself, or for others, without self-examination, and a personal obedience to the commands of God, deludes himself, and grieves the Holy Spirit. Prayer, without faith and repentance, will not procure a pardon for habitual violations of the known precepts of the Gospel, neither will it avail any thing for others, unless it proves beneficial to ourselves.

Faith is not only an active principle; but it is also capable of great improvement. It purifies the heart, and prompts to endeavors for the advancement of religion. Christians, who pray in concert for the prosperity of Zion, and manifest, at other times, an unconcern about the objects of their prayers, appear to act very inconsistently. They can prove their faith, and love, in no other way, than by zealous and active endeavors to promote the cause of Christ. Our Savior saith, in speaking of his disciples: "And for their sakes I sanctify myself, that they also might be sanctified through the truth." In imitation of his example, must not Christians keep themselves from sin, and worldly pollutions, whilst they pray for their own salvation, and that of others? All who pray in faith, not only purify themselves from sin, and advance in the knowledge of divine things; but they make personal efforts for the attainment of those blessings, which are sought in prayer. No one can ask in faith and sincerity, for the out-pouring of the Holy Spirit, unless he cultivates a Gospel temper and behavior, manifests in his daily conversation a correspondent anxiety for the salvation of sinners, and endeavors to furnish the destitute with the means of religious instruction. Neither does any one pray effectually for the propagation of the Gospel in heathen lands, nor for the success of missions in general, unless he affords pecuniary aid ac-

cording to his ability, and attends to all other means necessary for the dissemination of divine truth.

That Christians may be excited to greater activity in the cause of religion, and that practical godliness may be revived amongst them, are undoubtedly some of the reasons for holding concerts of prayer. Is it not highly necessary and becoming, that those who pray for the peace and prosperity of Zion, keep the unity of the spirit in the bond of peace, and shew themselves patterns of good works? On viewing the characters of the most eminent saints, whose lives are recorded in Scripture for our example, it evidently appears, that they considered the efficacy and benefit of prayer to depend on their covenant faithfulness with God, and devotedness to the cause of religion. The lives of all those Christians, who, in our days, have been the most distinguished for prayer, unite in furnishing us with eminent examples of watchfulness against sin, and uniform obedience to the Divine commands. If the present is a time, which loudly calls for the united prayers of Christians, it certainly, in an equal degree, requires personal godliness, and vigorous exertions for the suppression of immorality, and for the advancement of religion. Let us all attend to the injunction of the Apostle: "I will, therefore, that men pray every where, lifting up holy hands, without wrath and doubting."

T. O.

Jan. 29, 1816.

DEATH OF A PIous MINISTER.

THE following account of the death of a pious minister was written, soon after his decease, by one of his children.

My father had been in a feeble state of health for some weeks: yet with unabating ardor he pursued the work of his ministry, and seemed to be more and more engaged in the cause of Zion to the last.

On Saturday the 24th of April, 1814, he received information, that his brother in D. was apparently very near the close of life. But his own health was so impaired, that, by the persuasion of his family and friends, he gave over the purpose of visiting his dying brother.

The next day he preached with a remarkable fervor and engag-edness, which left deep impressions on the minds of many of his hearers, that he never would address his people again. His text was in Rev. ii, 10, "Be thou faithful unto death, and I will give thee a crown of life." It was said by his hearers, that no sermon could have been more suitable for a farewell discourse, from a dy-ing man to his surviving congregation, than that which he then delivered.

On Monday morning he went to visit his dying brother, and the sickly neighborhood in that place. He tarried till Wednesday, when my uncle expired; and on Thursday preached the funeral discourse from Jer. xlix, 11. "Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me." When he

had finished his discourse on the words of the text, and also the addresses usual on such an occasion, his mind was led to speak of himself as the man who was next to die and leave a widow and children. He addressed his wife as present, though she was absent, and as bereaved, though she yet had a husband. In the same manner he addressed his children.

He returned from the grave to the house of a friend, and had hopes of getting rest; but was not able, by reason of a cough that distressed him during the night.

In the morning he was quite indisposed, and sent for my brother to wait on him home. My mother and brother went immediately to see him. In the mean time, all possible assistance was afforded by his friends and physicians. On Saturday the physicians gave their decided opinion, that he would continue but a few days. He was in a very happy and devotional state of mind, and seemed to be completely resigned to God's will concerning him, without any anxiety respecting the event of his present sickness.

On Saturday evening, a messenger informed me of his illness, and the next day I entered the room where he lay. He told me, that he had lately written letters to me, and that I might consider them as his last address. I found with him a considerable number of friends and Christian brethren. He spent almost his whole time, in commanding to spectators the religion of Jesus Christ; in exhorting them to lay hold on eternal life, before the day of grace should be over with them; and in adoring the divine goodness, while contemplating the beauties of holiness, and the glories of that untried state of existence, to which he viewed himself as rapidly approaching.

After uniting in an address to the throne of grace, about sunset the spectators withdrew, in hopes that he would take some rest. But his mind was so transported in contemplating that world of glory, which appeared almost opening in full view before him, that although he was not sensible of bodily pain, he could take no repose, until we found means to divert and compose his mind by reading devotional hymns from Dr. Watts.

During the night, he spent the most of his time in quoting passages of Scripture, which he generally took occasion to mention from some circumstance relative to his attendants; such as, "He that giveth only a cup of cold water in my name shall not lose his reward:" As he was troubled with expectoration, he would frequently mention those passages, which designate the corruption of our natures, and how circumcision of the flesh, and baptism with water, avail nothing towards our cleansing; but spiritual baptism, and the answer of a good conscience are necessary. He frequently mentioned with great animation, the covenant with Abraham and his seed, and often repeated the following words, "Abraham believed God, and it was accounted to him for righteousness." We heard his frequent petitions for the church throughout the world, and especially for the village where he lay. In this frame of mind he spent the most of the night.

About 11 o'clock he appeared to fail much faster, and again at break of day, after which he a little revived. He was repeatedly asked: if he viewed himself to be dying. He answered, "Yes, I view it a privilege to fall into the arms of my Savior, Jesus. He frequently admonished us to trust in God our Savior, and commended his wife, especially, to the throne of divine grace, for consolation and support to carry her through the bereavements and trials which now awaited her. He expressed his comfort that his family were no more overcome, at the thought of his departure. He reminded us that we must all shortly appear before the throne of God, to give an account of all the deeds done in the body whether good or evil.

It would have been desirable, if all the church under his special care, and indeed if others, could have been with him during the night; for I believe, that Christians might have received quickening, and strength, and confidence in God and Christ Jesus their Savior; and that impenitent and hardened sinners would have seen an incontestable evidence of the reality, benefits, and comforts of pure and undefiled religion. He continued to grow weaker until eight o'clock in the morning, when he expired with all that peace of mind, which becometh a faithful servant, who is willing to resign up his spirit to God the giver, and to trust entirely in the righteousness of the Savior for acceptance with the Father; and apparently with that bodily ease and rest, with which a man in health falls into sweet and composed sleep. Thus are ended the days of a beloved father; and we are comforted to hope, that he is gone to "that rest, which remaineth for the people of God."

For the Panoplist.

ON MAKING A LOTTERY-BOOK OF THE BIBLE.

"**MANY** professing people make a sort of lottery-book of the Bible. They open it at random, and think the first passage they cast their eyes upon to be designed of God for them.—But this is really tempting God."

On reading this passage, the following thoughts were suggested to my mind, on the sin of using the Holy Bible as a sort of lottery-book.

I am acquainted with persons, some of whom profess to be Christians, who presume to take this method to know whether their deceased friend is gone to heaven; whether they themselves are Christians; and whether it is lawful for them to undertake a certain proposed work, or join in certain amusements.

I have no difficulty or scruple in saying, that I know of no rite, termed religious in a Christian country, more profane, more dishonorable to God, and more dangerous to their souls, than this solemn, deliberate abuse of the Holy Scriptures. It is sporting themselves with their own deceivings, and manifests a criminal want of reverence for the word of God. Whenever one of these persons

wishes to know whether his deceased friend or relative is gone to heaven, he takes his Bible, thinking that the verse, on which he first casts his eye, is designed of God to inform him on the subject. If he cast his eye on such a passage as that of Malachi iii, 17; "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels;" he is immediately satisfied that his relative or friend is happy. Suppose he had opened to the passage of Scripture, "He that believeth not shall be damned," according to the same rule of interpretation he must have concluded that his friend died an unbeliever and is miserable.

Is a child dangerously sick? The parent is anxious to know whether it shall live or die. Accordingly he takes the same method to ascertain the point. But is this conduct proper? "No man in his senses, who was laboring under any bodily complaint, would presume to think, that the first medicine which he cast his eye on, in a druggist's shop, must at all events be proper for him, or would infallibly cure him of his sickness."

Another wishes to ascertain whether he is a Christian or not. Having opened his Bible, he fixes his eyes on a passage like the following. 1 John iii, 1; "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God;" and hence concludes, that he is a Christian indeed, and that God designs to make him happy in the world to come.

Had he opened to the place where it is written, "Judas went and hanged himself;"—or at some of Christ's denunciations against hypocrites and unbelievers, "Wo unto you, hypocrites;" he would either be filled with horror and despair, or would turn over the leaves of his Bible, until he should find some verse to encourage him, or to suit his wishes.

Another person is desirous to know whether God approves of his conduct; or will prosper him in a certain undertaking or not. He opens the volume of inspiration, and fixes on the passage, which first meets his eye, to decide the point. He does not seriously consider, whether the undertaking be lawful or not, but whether the Lord will prosper him in it. If he cast his eyes on a passage, such as the following, "Do all that is in thine heart for God is with thee;" 1 Chr. xvii, 2; he is encouraged to begin and continue the undertaking. Suppose he had been desirous of doing something extremely wrong; and the supposition is not improbable; would not this text of Scripture have been perverted to sanction the evil desires of his deluded mind? In this way, one might think himself licensed by heaven to commit every species of wickedness, that can be named.

This is a method, too, which some young people take to satisfy their minds that their amusements, and recreations, and even their prodigality, are not sinful; and that God will never be strict to call them to an account for such conduct. They find it written, in the word of God; "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth;" wherefore they deem it lawful and best to rejoice and be cheerful now, in whatever course pleases them.

How must every person, who duly veneratesthe Scriptures, and has evangelical faith and love, and a sound mind, be shocked at this gross profanation of God's word; as it is no better than converting the sober counsels of divine wisdom into the fantastic and delusive guidance of a species of religious lottery! This conduct is, for substance, adding to the words of the Most High, or diminishing from them, or altering them.

Let all Christians be warned against this sinful practice. Why any should presume to approach the oracles of God in this manner, it is difficult to tell. The Holy Bible was given to us for far other purposes;—to make us *wise unto salvation*; and to teach us “to do justly, and to love mercy, and to walk humbly with our God.”

E. S.

For the Panoplist.

ON THE SABBATH. NO. XI.

THERE are other extended violations of the Sabbath, which I must not omit to mention. Among these, *sailing* on that holy day has attained and still holds a “bad pre-eminence.” How often, in glancing his eye over the columns of a news-paper, is the heart of the Christian philanthropist sorely pained by such marine intelligence as the following. “Left this port on *Sunday* last, the fast sailing schooner — for Liverpool.” “Will sail on *Sunday* next, the brig — for Amsterdam.” “Will positively sail next *Sunday*, the staunch new ship — for Bordeaux,” &c. &c. &c. How often are the principal wharves, in many of our sea-ports, crowded on Sabbath morning, by persons of all ranks and occupations, in consequence of these shameless notifications. What hurry is there—what confusion—what disturbance to all who live in the neighborhood. Might I not add, what cursing and swearing often? What a running of porters—what a bustling of owners, freighters, super-cargoes, passengers and sailors! What scenes of confusion, prolonged sometimes till noon, sometimes till near evening; taking in stores, bringing and receiving letters, stowing away baggage, weighing anchors, bending sails, and the like! This hasty sketch, reader, is not fiction. Nothing is exaggerated. In truth, the half is not told. Such are the circumstances, under which thousands part with their friends to see them no more. Such are the preparations, with which tens of thousands take their departure, to brave the dangers of the seas! Can it be thought strange, if they make losing voyages, or if they never return?

I am inclined, indeed, to believe, and the thought affords some alleviation, that such violations of the sacred rest are somewhat less frequent, at least in a few of our sea-ports, than they have been. Merchants and masters of vessels do not at any rate announce to the public their deliberate intentions of trampling on the laws of God and man, by leaving port on the Sabbath, quite so often, nor in quite so large a type, as they did some few years ago. This change, in the complexion of our Mercantile Advertisers, is

encouraging, as far as it has taken place. I hope it cannot now be truly affirmed, as it has been in time past, that more vessels sail on foreign voyages, upon the Sabbath, in the proportion of two or three to one, than on any other day of the week.

But however this may be, certain it is, that these violations are still frequent. The sea-faring men of our country are certainly a very enterprising, and I consider them a very useful, class of citizens. But there is, if I am rightly informed, one idea respecting the Sabbath, which prevails extensively among them, that is directly subversive of the sacred institution. The idea is this; that the Sabbath is a *lucky* day; and, of course, that a voyage commenced on that day, is more likely to be prosperous than any other. This monstrous and impious opinion probably had its origin in a dark and superstitious age; and has been perpetuated to this day, by the cupidity of men destitute of the fear of God, and eager to avail themselves of every thing, to gratify their insatiable love of gain; though they totally mistake in supposing, that any thing is gained, in the long run, by disregarding the Sabbath.

The foregoing observations are, most of them, as applicable to our coasters, packets, and market boats, as to vessels employed in foreign trade. The persons, who are concerned in the former, are not, in general, more scrupulous, than those who own and navigate the latter; while the number of water craft employed at home is so much greater than of vessels going abroad, that violations of the Lord's day, by these domestic vessels, are much more frequent than by the others. It may safely be affirmed, I believe, that hundreds of coasters and packets, take their departure from the ports and harbors of the United States every Sabbath, during a great part of the year. What a comment does this single fact furnish upon our claim to the character of a *Christian people!* What a melancholy proof of our degeneracy, especially in New England. Alas! what has become of the laws, and of those who should execute them?

Where the laws cannot be openly violated with safety, what surprising ingenuity is displayed in evading them;—a sort of ingenuity, which aims not only to set the magistrate at defiance, but also to create a kind of necessity for sailing on the Sabbath, sufficient to silence the voice of conscience; and, if possible, to ward off the penalty of God's law. Thus, for instance, a great many of the regular market boats and packets along the coast, between New York and New London, sail for the former place on Saturday morning, when they have little reason to expect that they shall arrive before the Sabbath. Others, still more economical of time, and less scrupulous about the Lord's day, leave port late on Saturday evening, and in this way gain, as they suppose, one whole day in seven. Others, again, or perhaps the same, by similar calculations and arrangements, find no difficulty in leaving New York, so as to make their trips back upon the Sabbath. Thus, in spite of the utmost vigilance of informing officers, and magistrates, do multitudes of sabbath-breakers escape with impunity. The same remark will apply to every other part of the United States, similarly situ-

ated; and in many parts, the profanation here complained of is incomparably more open and frequent.

The sacred rest is also violated, to a most alarming extent, by parties of pleasure sailing about the innumerable bays, harbors and inlets of our extensive sea-board: and upon the rivers, lakes and ponds which every where intersect the country. But why should I enlarge upon this part of the subject? I have stated facts which cannot be denied; and I have all along taken it for granted, that sailing on the Lord's day, under the circumstances specified, is a palpable transgression of the fourth commandment. How can it be viewed in any other light? Is manual labor forbidden? Is travelling for gain, or for pleasure? And can any body suppose, that the Infinite Lawgiver intended to make an exception, in favor of those who do their own work or find their own pleasure upon the water? Undoubtedly, when a vessel is at sea, continuing her course upon the Sabbath is no violation of the holy rest, provided those on board keep it, in the best way they can. But this is a widely different case from any that I have mentioned; and, therefore, can afford no shadow of justification, either for leaving port on the Sabbath, or for being out when it can be avoided.

Now, could all, or could a tenth part, of these violations, with their attendant evils and certain consequences, be presented to any serious mind, at one view; I am sure they would appear like great mountains of guilt, sufficient to sink a nation in the gulf of ruin! It is but a little, it is almost nothing, in comparison, that falls under the observation of any individual; and hence it is, probably, that many good people feel so little alarm on this subject. Let those, who have not hitherto turned their attention particularly to it, look at a single pleasure boat, in which half a dozen persons are wasting that holy day, which is given them to prepare for heaven; let them think of the pernicious effects of the example;—let them then consider, that this is but one of a thousand of the pleasure parties, which are at the same time profaning the Sabbath in the same way. Let them look at that ship, now ready for sea, and about taking her departure. It would seem as if she might have sailed before the Sabbath, and, certainly, she might wait till it is past. But no. There is a mighty inconvenience in this arrangement. It is a day of leisure, so that all who have any interest, or concern in the voyage, can be present when the ship sails. Her decks and the wharf are covered with people, brought together by interest, friendship and curiosity; all of whom ought to be worshipping God, in the ways of his appointment. What a dreadful profanation of the Lord's day. And all this occasioned by the sailing of a single vessel. What then must be the tremendous weight of guilt incurred by the sailing of hundreds on the same day, from the different ports and harbors of our extensive sea-board.

Let those, who wish to form a correct estimate of the magnitude of the evils complained of in this number, take another view of the subject. The arrival of coasters, packets, and steam-boats on the Sabbath, is scarcely less injurious to the interests of morality and

religion, than their departure. The following statement of facts may be taken as an example. The town of — keeps up a regular weekly intercourse with New York, by a line of packets and market boats. Last summer one, and sometimes two, of them, used to return upon the Sabbath, and to come up to the wharf, not far from the close of public worship. The consequence was, that instead of going directly home, and meditating upon the truths of the Gospel, many were in the habit of flocking from the house of God, down to the water side, to receive friends who were expected, to get letters, and to inquire after the news. Nor were the evils of these Sabbath-day arrivals confined to the immediate neighborhood of the landing. Carriages were not unfrequently sent from many miles back, by those, who had friends on board, to convey them home, as soon as they arrived. How must the clergyman of the place have felt, to see many of his people hastening to a scene, where every good impression must so soon be obliterated? How must all the good people have felt, to see such examples set before their children? What gain, or convenience, can ever compensate for the injury that the cause of religion must have sustained, in that single town, and in the course of one season? But this, let it be remembered, was only as a drop of the bucket, in comparison with what must have been produced, by similar violations of the Sabbath, in almost all parts of this Christian land.

But those, who send out their vessels on the Lord's day; those who return from market as above stated; and those, who sail merely for pleasure, will all plead, no doubt, that they have very good reasons for so doing; and we must now hear some of the most plausible of their excuses. The plea of many, who make their weekly excursions in pleasure boats, is, that they do it for their health. Having, say they, breathed the close and impure atmosphere of the city, or work shop, all the week, it is our duty in some way to revive our spirits, and recruit our exhausted strength; and surely no method can be more unobjectionable, or efficacious, than this.

But has not God made it your duty to *remember the Sabbath day and keep it holy?* Why, let me ask, if sailing be necessary, do you not redeem an hour, or two, for the purpose, on Saturday? Why wait till the Sabbath, when you ought to be consulting the health of your souls in the closet and the sanctuary? Have you no leisure, except upon the day which the Lord hath made, and the hours which he calls his own? What if you should be drowned, as thousands of Sabbath-breakers have been, in the very act of sin? Would you dare to carry this plea with you to the bar of God? The Sabbath was given you for a day of rest, of praying, reading and hearing the Gospel; not for a day of sailing, under such pretences as that which you have stated. Be assured, that every violation of the Sabbath, in this, or any other way, will cost you dear, very dear, in the end.

The recent invention of steam-boats, incalculably important to this country as it is, in many respects, will not, I am afraid, at all

promote the due observance of the Lord's day. The mode of conveyance is so safe and pleasant, and the accommodations are so magnificent, as to make them *pleasure boats*, in the largest and most emphatical sense of the term. Hence the danger, that many of them will not only be kept running upon the Sabbath, but that they will then be more crowded, than on any other day of the week. It is, I believe, a fact, that trips performed partly in the course of the Sabbath, upon the Hudson, for example, are ordinarily more profitable to the owners, than any other trips that they make. If I am not misinformed, some part of this revenue is drawn from professors of religion; and it is no unheard of thing for a clergyman to be found on board, and to justify himself with the plea, that he is enabled to make the day very profitable, by preaching to the passengers. This plea must be extremely gratifying, no doubt, to all those men of business and pleasure, who wish to be thought to pay a decent respect to the Sabbath, while, in truth, they care nothing about it. They will listen, I dare say, very patiently to a sermon, on board of a steam-boat, when the preacher not only allows them to consult their own worldly interests by sailing, but actually goes along with them to keep them in countenance. The attempt may be thought by many a very successful one, to unite the service of God and mammon; but let us look at the consequences. If professors of religion are found among the passengers; if ministers of the Gospel are known to spend the Sabbath without scruple in a steam-boat, will not thousands be induced to follow their example? Will not that reverence, which still exists for God's holy day, be rapidly diminished? Will not such a practice, in short, tend directly to undermine and destroy this sacred institution?

Is not the plea that a minister can probably do *good* by preaching to the passengers, and that his presence will make them more orderly through the day, something worse than frivolous? Is there any reason to believe, that his sermons will do as much good, as his example will do harm? A man may preach like an angel, and, after all, more than destroy the effect, by an apparent want of reverence for the laws and institutions of God. Besides; is it presumable, when a minister is going abroad, or returning home like other men, that he spends the day in a steam-boat, for the sake of preaching? Is this his *ultimate* and *grand* object? If it be, it alters the case, though it by no means justifies him; because he thereby encourages a practice which is subversive of all sabbatical institutions. If preaching be not his ultimate object, but progress in an ordinary journey, the case is bad indeed.

But it is time to hear and examine some of the pleas of merchants, who send out their ships on the Lord's day. "I by no means approve of this practice," says one, "but the circumstances, in the present instance, are peculiar. The season is far advanced. My ship has been detained already much beyond the time, when she ought to have sailed. If she does not go immediately, the object of her voyage will be defeated. I made every exertion to get her off before the Sabbath, but could not. At last she is ready; the

wind is fair; and why should I detain her an hour longer?" Why should you detain her? Because it is the Lord's day, and he has commanded you to keep it holy. What does your fair and plausible statement amount to? All I can possibly make out of it is this, that the profits of the voyage seem to depend, in some measure, upon her going to sea immediately. But can you expect that God will prosper a voyage, which is commenced in open defiance of his authority? Or, if your ship should return in safety, are you certain, that what she gains will prove a blessing to you? What if God, in wrath, should permit you to amass a great estate in this way, and in consequence you should lose your immortal soul. Who knows but, with heart rending agonies, you will hereafter trace back your eternal ruin to this single violation of the Sabbath? Should that be the case, you will not surely think of congratulating yourself with the reflection, that you sent out your ship upon the Lord's day. But to proceed.

Another merchant tells us, that his vessel has been ready for sea five, or ten, or twenty days, and has been detained by contrary winds. At length, on Sabbath morning, the wind shifts, and is fair for going out. The expense of her lying at the wharf is great. If she loses this opportunity, the wind may come round again, and she may be detained ten, or twenty days longer. Is it not reasonable and proper, under these circumstances, that she should put to sea?

I answer; the wind *may* continue fair till Monday; and in that case she will *not* be detained. But suppose she should? Would that prove that she ought to have been sent out on the Sabbath? You might as well say, that when a man, who wishes to set out on a journey, is detained by unfavorable weather, and the Sabbath is fair, he ought to improve the opportunity, for fear that it will rain again on Monday. You might as well say, that the farmer may labor on the Sabbath, as often as his business is interrupted on week days. The plea that your loss may be greater than his, if you do not permit your vessel to sail alters not the case; unless you can prove, that for a great sum the Sabbath may be violated, but not for a small sum.

Again; it is sometimes pleaded, I am informed, that the sailors, regarding the Sabbath as a lucky day, can neither be dissuaded, nor restrained from putting to sea. They certainly *can* be restrained; and would be, if owners and freighters thought it for their interest to exercise their authority, or even to express their wishes, in favor of keeping the Sabbath. But, really, this is too flimsy an excuse, to require a serious answer.

I must be indulged in a momentary digression here, (if indeed it be a digression,) to mention one practice, which, under the cloak of religion, is more provoking to God, if possible, than a total disregard of his authority. It is this. A vessel being ready for sea on Sabbath morning, her whole crew, or a part of them, as the case may be, despatch a note to their minister, requesting prayers for their safe return; and then hasten aboard, weigh anchor, and

commence their voyage, at the very moment, perhaps, when their departure is publicly announced in the house of God, and his blessing is implored upon their undertaking! That these persons *need* prayers, I shall not deny; but to ask their friends to pray for them publicly, when they are busily engaged in violating one of the commands of the decalogue, looks like a deliberate, solemn mockery, which makes me shudder. If they are determined to cast off the authority of God, why ask for his protection? Why insult him with this pretended reverence, when the heart is so far from him!

The excuses of packet masters, and market men, for sailing on the Lord's day, are such as these, which follow. "We find it impossible," say some, "to make our trips regularly once a week, without sometimes encroaching on the Sabbath a little, which we are very sorry to do. But a different arrangement would diminish our profits so much, that we could not make a living by the business. This makes it a case of *necessity*; and therefore, we think, excuses us." I answer; if it be a case of necessity, it is a necessity of your own creating. If the profits of your business are not sufficient to support you, without encroaching upon the Sabbath, it is high time for you to relinquish it, and resort to some other employment. This excuse might be equally valid, in the mouth of a farmer, mechanic, or merchant; that is, it has no validity at all.

"But we do not leave port upon the Sabbath;"—I hear one and another say; "We take time enough to reach the place of our destination, when the wind is fair, and if our progress is sometimes retarded, and we are out on the Sabbath, it is not our fault." Why not? Has not experience taught you to expect contrary winds? If you set out for New York on Saturday morning, even with a fair wind, do you not know, that it is doubtful whether you can arrive before the Sabbath? Taking the shortest, or nearly the shortest, time to go, and return, when wind and tide favor, and then pleading that you *meant* to have been in, and kept the Lord's day on shore, but could not, is just as if a traveller should plead, I set out for Boston, in season to have reached there on Saturday, had the weather been favorable; but it rained on Friday, and therefore I am obliged to travel upon the Sabbath. What conscientious magistrate would listen to this plea.

I must not forget, in this place, that *passengers* also have their excuses. It is not very uncommon even for members of our churches to say, "We should by all means prefer such arrangements, by our packets, as would insure their arrival before the Sabbath; but it is not in our power to control them, and we must go when they choose to sail, or not at all." Well, then, I answer, *why* do you go at all? But you can induce our packets and market boats to make different arrangements, if you will. By this, I mean, that if all the pious and conscientious persons in any place, were to enter into an agreement not to take passage, or send freight in any boat, that sails on the Lord's day, or so near it, as to be out on that day, (extraordinaries excepted,) the evil would be remedied at once. Owners and masters would find it for their interest to comply. The experiment

has been made and with success. The truth is, there is no plea or excuse of this sort, which will bear to be examined. The Scripture cannot be broken. The holy law of God must and will stand. And woe be to all such, as deliberately, or habitually violate it, in any of the ways that have been mentioned.

Z. X. Y.

MISCELLANEOUS.

WHAT ARE THE MOTIVES WHICH SHOULD INDUCE THE CHURCHES IN THE UNITED STATES TO ATTEMPT THE CONVERSION AND CIVILIZATION OF THE INDIANS?

I. THE first motive, which I shall mention, arises from obligations of *justice*. The Indians were the original and rightful proprietors of the extensive and fertile country, which we inhabit. It was given them by their Creator, and we received no warrant to dispossess them. The first settlers of New-England acted on this principle, and scrupulously purchased their land of the natives. The founder of Pennsylvania did the same. But other parts of the country have either been extorted from them by threats, wrested from them by war, or purchased for a mere trifle. The result has been, that the Indians have lost their fisheries; their game has either been killed or driven off; and they have been compelled to retire into the wilderness, without either the disposition or the knowledge necessary to subsist by the cultivation of their lands. In this situation, the more northern tribes not unfrequently, in the severity of winter, experienced all the horrors of famine.*

These consequences could not have been anticipated by the Indians, when, for a trifling consideration, they sold to our fathers the most valuable portions of their country. They never imagined, that by this transaction, their children were to be disinherited, and strangers were to enjoy their possessions. But such has been the event. While the remnant of these people are wandering in the western wilderness, exposed to cold and hunger, we are fed and clothed from those very lands, which their fathers once possessed, and for which they never received an equivalent. It is not true, that the Indians did not want their land. The quiet and undivided possession of it, was necessary to their very existence, while they continued in their savage state. We had no right to drive them from the sea-coast, and from the borders of the large rivers, where they were abundantly supplied with fish and game; certainly not till we had taught them to live by agriculture. Every principle of justice, therefore, I might almost say of *gratitude*, requires that we should do something for their relief. Let us hear them plead their own cause.

In some communications, from several Indian tribes residing within the state of Ohio, made in 1803 to the society of friends

*See Loskiel's history of the Moravian Missions.

1 Philadelphia, they say, "The great changes which have taken place in our circumstances, have convinced us of the necessity of changing our mode of living. We earnestly wish to engage in the cultivation of our lands, but we know not how to begin. We wish the white people to show us how to provide the good things, which they enjoy. We wish to see our women and children provided for before we die."* Is there a man, who possesses a particle of Christian benevolence, or even of the common feelings of humanity, who will not say, that something ought to be done for the benefit of these injured and suffering people? They do not ask for the luxuries which *we* enjoy. They only ask for relief from cold and famine. They only ask, that a few persons may be sent to instruct them, so that they may be able to *provide for themselves* the bare necessities of life.

The instruction of the Indians in agriculture and the civilized arts, may be of great importance as it respects their spiritual interests. "I daily discover," says Mr. Brainerd, "of what importance it is to the religious improvement of the Indians, that they become industrious, acquainted with the affairs of husbandry, and able to raise the necessities of life."

II. A second motive is our *peculiar relation* to them. They are situated within our own territory. They are looking to *us* for assistance. Other heathens may be benefited by the exertions of different nations; but the instruction of these belongs peculiarly to us. It would be as impolitic, as it would be unchristian, to leave this field to be occupied by missionaries from abroad. While it would strengthen that attachment to other nations, which is already too strong, it would greatly weaken that which ought to be strengthened.

III. A third motive is the constant *alarm* and *peril* of our frontier settlements. I need not here describe the dangers and sufferings of those, who are exposed to the ravages of an Indian war. Place yourself, with a beloved wife and children, on the borders of that forest, where the savage lurks for revenge, and you can better conceive of their situation, than learn it from description. Many of those, who are thus exposed, are not only our fellow-citizens, but our Christian brethren. We are bound by the ties of humanity, by the articles of our civil compact, and by the sacred bonds of Christian fidelity to do all in our power to give them security.

But in what way, it may be asked, is this to be effected? I answer, by the labors of Christian missionaries. While the Indians remain in their present situation, no treaties can give our defenceless brethren on the frontiers any pledge of safety. The Indians may for a while be overawed, but so long as strength remains, they will seize every opportunity to satiate their revenge. They never will become our cordial friends, until they are assimilated to us in language, manners and religion; and until, by a series of kind offices, we have effaced from their minds the deep impression of the

* *Masu. Miss. Mag.* 1807.

wrongs we have done them. One Christian missionary, with the weapons of his holy warfare, will do more to give security to our frontier settlements, than whole armies with their instruments of death.

From the many facts in proof of this, I select the following. "When king Philip's war commenced, in 1765, there was a general confederacy of the tribes in New-England against the English. At this time, the Indians on Martha's Vineyard were twenty times more numerous than the whites, and the latter would probably have been extirpated, had not the Christian religion been introduced among the Indians, by the labors of the Mayhews. But notwithstanding the repeated solicitations of the neighbouring tribes, all was peace."* They continued faithful friends to the English ever after. The infant colonies in New-England were more than once preserved from a general massacre, by the timely information given by those Indians, who enjoyed the instruction of missionaries.

During the revolutionary war, in which almost all the northern tribes joined the standard of the British, the Oneidas, among whom the greatest missionary exertions had been made, preserved a strict neutrality.†

IV. Considering the subject in a national point of view, I might add, as further motives, *national interest* and *national character*. It has already been suggested, that to enlighten and civilize the Indians is the only effectual method to secure their friendship and prevent those expensive wars, in which we are now frequently involved. In this view only, the United States might probably save ten times as much, as it would require to furnish all the Indian tribes with the means of instruction.

With regard to *national character*, the writer believes, that the time has come, when the character of nations is estimated, not by their conquests, but by their humanity. Already has the public sentiment undergone a material change on this subject. It is pleasing to observe the increasing influence of that Gospel, which breathes peace and good-will to men. The scenes of carnage, which have been exhibited for the last five and twenty years, have shocked all the feelings of humanity, and roused a spirit of inquiry respecting the right and the policy of war, which I trust will never be suffered to subside until the sword shall be returned to its scabbard, and "nations learn war no more."

While the benevolent mind turns with horror from the field of battle, it contemplates with enthusiastic rapture those great and benevolent designs, which are forming to promote the happiness of mankind. In no point of view does the high character of the English nation appear so pre-eminent, as when we see her legislating for the improvement of her benighted subjects in India. And the appeal ought to be made to the national feelings of the people of the United States, whether they will behold thousands of uncivilized heathen, dragging out a wretched existence within our own

* Allen's Biog. Dict. Life of T. Mayhew.

† Morse's Uni. Geo. vol. i. p. 567.

territory, and not take any decisive measures to improve their condition.

But my present object is to consider those motives which have a direct bearing upon the duty of Christians. I therefore proceed:

V. A motive, which is paramount to all others, and which of itself should engage every pious heart in the cause, is involved in the *obligations of Christians to send the Gospel to the destitute.* This is a duty, which the Christians of this country owe to all heathen nations, but especially to those who are immediately and wholly dependent on us for instruction.

While our hearts are deeply affected by the story of those human sacrifices, which crimson the altars of India, let us not be deaf to the cry of blood in our own country. If human sacrifices are not here offered to appease the wrath of an imaginary god, yet they are made to gratify a blind and cruel superstition. In February, 1806, one aged chief, one woman, by the name of Caritas, and one man, by the name of Joshua, the two latter professors of the Christian faith, and all belonging to the Delaware tribe, were literally burnt alive at the instigation of their prophets.* In 1809, the Senecas killed one of their number, whom they superstitiously suspected of making them sick. They told him if he would confess his sin, they would pardon him. He replied, their pardon was worth nothing; that none but God could pardon sin; and asserted his innocence. But they would not believe him, and two or three held him, while others cut him in pieces with their hatchets.†

To remove this cruel delusion, requires only the light of the Gospel. If we neglect to communicate it, will not the blood of these murdered victims be required at our hands? Shall it be recorded for future generations, that in the beginning of the nineteenth century, in the midst of the United States, one of the most enlightened portions of the Christian world, men bearing the name and the character of Christians were repeatedly sacrificed, in the most cruel manner, to the superstition of a few hundreds of heathens, and that no efforts were made by the churches to check this horrid practice.

Let us consider the obligations of Christians relative to this subject, in another point of view. The Indians have rational, immortal souls, destined to endless existence. They are capable of the sublime and holy employment of saints and angels. But in their present situation, they are ignorant of the true God, the slaves of vice and superstition, and the willing servants of Satan. Generally speaking, they have no Bibles or Christian instructors. The sacred trust of preaching to them the Gospel, and exhorting them to repent and serve the living God, devolves on us. If we neglect this duty, they must perish, but their blood will be required at our hands.

Shall we be told, that the prospect of doing them good is hopeless? That they are a race of beings too untractable to be civiliz-

*Letter from Peter Kluge, Mass. M. Mag. April, 1807. †Pan. Sept. 1809.
Vol. XII

ed, too savage to be subdued by the mild influences of the Gospel? We appeal to facts. We appeal to the success, which has attended the exertions of former missionaries. Though they were in most cases the efforts of individuals, without the aid of efficient societies, and without the means of forming any permanent missionary establishments, yet God crowned their labors with success. Thousands are now rejoicing in heaven, and praising that God, who put it into the hearts of the Mayhews, of Eliot, of Brainerd, and others, to preach the glad tidings of salvation to the poor Indians. That Gospel, which has so often triumphed over the infidelity of the Jew, the rudeness of the barbarian, and the superstition of the Hindoo, has proved no less powerful in subduing the superstition and barbarism of the natives of this country. And this same Gospel will still prove the power of God, and the wisdom of God, to the salvation of the most ignorant and savage of the human race. Yes, we are authorized by the word of inspiration, as well as by the aspect of the present time, to assert, that at no very distant period all the rude tribes in this country will become the followers of the meek and lowly Jesus. His kingdom must advance and increase, until it embraces "every kindred and tongue and people." There is therefore no reason to relinquish exertions for the conversion of the Indians, because the prospect is unfavorable.

Shall we be told, that the Indians are rapidly diminishing in numbers, and will soon become extinct? In the first place, we doubt whether this is true, with respect to all the tribes. But admit the fact; does this render exertions unnecessary or unimportant? Admit that in a few years these tribes of savages will become extinct; is it of no importance, whether they have a supply of necessary food, or are left to die with hunger? Is it of no importance, whether they have clothes and habitations to shelter them, or are left to perish with cold? Is it of no importance, whether they are the friends or the enemies of God; whether they believe in Jesus of Nazareth, or in a prophet of their own? Shall they never be told that a Savior has died for sinners? Admit that their whole race is destined to pass in a few years through the dark valley of the shadow of death; shall we leave them to make this dreary passage without one ray of light or hope? Or shall we illumine their way by the cheering light of the Gospel, and in that hour when all earthly comforts fail, direct their despairing souls to that better world, "where the wicked cease from troubling and the weary are at rest."

K. C.

A FEW HINTS ON A GENERAL BIBLE SOCIETY.

THE following paper was received in August, 1814; and the insertion of it was suspended, as the subject had then been taken up by several Bible Societies, and it appeared most proper that they should take the lead in the discussion. At present the hints, which it contains, may be useful.

ED. PAN.

To the Editor of the Panolist.

DEAR SIR,

SHOULD you think proper to give the following communication a place in your magazine, you will please to insert it. S.

IN the Panolist of October last, I read with pleasure some remarks on the subject of a General Bible Society, and have been waiting to see some further observations on this highly interesting subject.

In order that the attention of the public may be called to this subject, it appears to be the opinion of some, that God in his providence should make it manifest, that Bibles to a large amount, say from fifty to an hundred thousand dollars worth, are wanted to supply the inhabitants of a certain section of the globe; and, secondly, that it is the duty of the citizens of these States to grant this supply. That there are about 50,000 Catholics, nearly all of whom have not the Scriptures, whose souls are as precious as ours, has been stated by the author of the piece above alluded to; and by the time they are favored with the Bible, it is probable we may be called on to assist in supplying between two and three millions of inhabitants in New Spain.

That it is the duty of Americans to supply their neighbors with the Bible, no arguments are necessary to prove; and that New Spain and even a part of South America, have claims on our bounty is equally clear. I know that it is the opinion of some, that England possesses the means, and in a good degree the disposition, to spread the Scriptures where they are wanted, and that her commerce extends to almost every part of the globe. But I would answer, that, in addition to the vast continents of Asia and Africa, the numerous Islands in the Indian ocean, and other parts of the world, there is a wide field opened for the exertions and liberality of Englishmen on the continent of Europe. How many millions there are in Europe without the Scriptures, reduced to a state of poverty by the ravages of war, and unable to purchase Bibles for themselves. Under these circumstances, shall we look to England to furnish even the inhabitants of South America with the Bible, much more any part of North America? I have often thought that if persons were acquainted with the geography of the world, and the state of Christianity in different parts of it, they would blush to say, that we ought to solicit aid from England to assist us in putting the Scriptures into the hands of Americans.

As some of the advantages resulting from a General Bible Society have been stated in the piece above referred to, I shall refer the reader to that piece on this part of the subject. I would now respectfully suggest a few thoughts, which have occurred to me respecting the most eligible method to promote the above benevolent object.

Let the managers of some Bible Society write a circular letter, briefly stating the origin and progress of the British and Foreign Bible Society, and the various Auxiliary Societies, in different parts of the world; the sums they have expended, the numerous

millions that Christians in Europe, Asia, and Africa are under obligation to use their influence in supplying with the Scriptures; and the number in South America, and especially in North America, that we are bound by every principle of benevolence to furnish with the Bible. Let them state the plan of a General Bible Society, and the advantages resulting from it; the time and place for holding the first meeting; and request delegates to be sent from every religious denomination. Let such a number of these circulars be printed as shall be thought proper, and distribute them among every sect of professing Christians throughout the United States. To favor the distribution of these circulars, let a proper number of them be deposited with the corresponding secretary of the most central Bible Society in each State; and let him be requested to forward them to every general association of professing Christians in the state, and to such individuals, as would probably take an active part in the establishment of a General Bible Society. Perhaps it would be proper first to consult the managers of the Bible Societies in New-York and Philadelphia, on the foregoing subject, and on the time and place to hold the first meeting, before the circulars are printed.

While nations have united their councils, in adopting measures for their general happiness and prosperity, and, in too many instances, engaged in unrighteous wars and endured a variety of enormous expenses and privations, ought not the friends of the Redeemer, and of the souls of men, to arouse from their slumbers and be equally active in devising measures to advance the kingdom of Christ, and willing to sacrifice a small part of their substance, time and talents in carrying them into execution? When I reflect on the unparalleled sufferings, sacrifices, fortitude, and perseverance of individuals from various worldly considerations, and contrast their conduct with that of professing Christians, I blush—I am confounded—What! Are the principles of action of the former more refined, exalted, and stimulating than those of the latter? Is “the gold and silver that cankers” more valuable than durable riches? Is a post of honor among men more honorable than “a crown of glory that fadeth not away?” If not, may Christians so conduct in future, that it may not be so manifest that “the children of this world are in their generation wiser than the children of light.” I shall now close these few hints, believing that the influence they will have depends entirely on Him, who hath said, *My counsel shall stand, and I will do all my pleasure.*

P. S. Since the above was written, I have seen a piece in the Panoplist of March last, on the subject of a General Bible Society, and am gratified that the views of the writer are so distinctly expressed respecting the duty of adopting means to supply Americans with the Scriptures. From the spirit manifested in the reports of the Bible Societies, in the different parts of the United States, may it not be inferred, that the time is near at hand, when Christians in this country will be disposed to adopt liberal plans, that “the word of God may have free course and be glorified.”

For the Panoplist.

OLD HUNDRED.

In our books of psalmody the name of Luther is given as the author or composer of the tune generally known as *Old Hundred*. It is the same as the tune of the 134th psalm of the Dutch version, where each psalm has its tune printed with it. I once possessed a Dutch psalm book, printed as early as in one of the last ten years of the sixteenth century. The precise year has escaped me. In a short preface to this book, the name of the composer of this tune was mentioned, which has also escaped me, except that I recollect distinctly it was not the name of *Luther*, but apparently an Italian name.

E. B.

REVIEWS.

LXXXVII. *Memoirs of Mrs. Abigail Bailey, who had been the wife of Major Asa Bailey, formerly of Landaff, (N. H.) Written by herself. To which are added sundry original biographical sketches. Edited by ETHAN SMITH, A. M., Minister of the Gospel in Hopkinton, N. H. Boston: S. T. Armstrong. 1815. Price, 87 1-2 cents.*

THIS little book contains one of the most interesting pieces of religious biography, which we ever read. It exhibits the triumph of piety, in a wife, over the fraud, tyranny, and conjugal infidelity of an artful, overbearing, cruel, brutal husband. It records such a series of domestic oppression, unnatural profligacy, and abandoned villainy, as is very seldom witnessed in this guilty world. The story is told in a very unaffected manner, evidently without exaggeration, and with all the inimitable marks of strict veracity. There is one consideration of a repulsive nature, which strikes the mind of the reader, when he commences the perusal of Mrs. Bailey's narrative. It is the unpleasant thought, that the disgrace and most aggravated guilt of a husband should be described by a chaste, delicate, compassionate wife. But all the circumstances of the case reconcile the mind to such a course.

Mrs. Bailey wrote these memoirs, so far as appears, for her own use. She wished to record the dealings of Providence with her, in supporting her under extraordinary trials, in giving her courage and constancy to persevere in her duty through dangers and difficulties, and in finally delivering her from her worst enemy; an enemy, who had stood in the relation of a husband to her for many years, but who had forfeited all claim to that relation by his crimes. It is not improbable that she had in view, as a principal inducement to commit her sorrowful story to writing, the benefit of her children. They could not be ignorant of their father's infamy. Wherever he had been known, his crimes could not be concealed. It might, therefore, be highly desirable to their mother, that they should have in their possession a memorial of her gratitude to God for his multiplied interpositions in her behalf. Mrs. Bailey died of a sudden illness, in February, 1815. These

memoirs were found among her papers. The persons most nearly concerned gave their consent to the publication, provided judicious and disinterested persons were of opinion, that the book would do good. The persons, to whom the matter was referred, advised to the publication; and the papers were committed to Mr. Smith for that purpose.

Mrs. B. was the daughter of respectable and pious parents. She was born at Concord, (N. H.) in 1746, and removed to Newbury, (Ver.) in 1763. She not long after became hopefully pious, under the ministry of the Rev. Peter Powers, of that place; and was one of the fifteen persons who united in forming the church, of which Mr. Powers was the first pastor. She had been brought up with tenderness, it being seldom that an angry or harsh word was heard in her father's house; so that she could not well anticipate the hard and cruel treatment, which she afterwards experienced. Her disappointment, on finding that her husband was unkind and passionate, is thus described, in her artless style.

"April 15, 1767. I was married to Asa Bailey, just after having entered the 22nd year of my age. I now left my dear parents;—hoping to find in my husband a true hearted and constant friend. My desires and hopes were, that we might live together in peace and friendship; seeking each other's true happiness till death. I did earnestly look to God for his blessing upon this solemn undertaking;—sensible, that "Except the Lord build the house, they labor in vain that build it." As, while I lived with my parents, I esteemed it my happiness to be in subjection to them; so now I thought it must be a still greater benefit to be under the aid of a judicious companion, who would rule well his own house.

"It had been my hope to find a companion of a meek, peaceable temper; a lover of truth; discreet and pleasant. I thought one of the opposite character would be my greatest disappointment and trial.

"But the allwise God, who has made all things for himself, has a right, and knows how, to govern all things for his own glory; and often to disappoint the purposes of his creatures. God often suffers mankind sorely to afflict and oppress one another; and not only those who appear as open enemies;—but sometimes those who pretend to be our best friends, cruelly oppress. Cain slew his brother. And the brethren of Joseph hated him, and sold him into Egypt.

"It is happy when cruel treatment is overruled to promote a greater good. Job's afflictions did thus. The trials of Joseph but prepared the way for his greater exaltation. David, by being hunted and distressed by Saul, was prepared for the crown of Israel. Daniel in the lion's den, and the three children of God in the raging furnace, were prepared for deliverance, honor, and salvation.

"Relative to my new companion, though I had found no evidence that he was a subject of true religion; yet I did hope and expect, from my acquaintance with him, that he would wish for good regulations in his family, and would have its external order accord with the word of God. But I met with sore disappointment:—I soon found that my new friend was naturally of a hard, uneven, rash temper; and was capable of being very unreasonable. My conviction of this was indeed grievous, and caused me many a sorrowful hour. For such were my feelings and habits, that I knew not how to endure a hard word or a frowning look from any one, much less from a companion. I now began to learn, with trembling, that it was the sovereign pleasure of the all wise God to try me with afflictions in that relation, from which I had hoped to receive the greatest of my earthly comforts. I had placed my highest worldly happiness in the love, tenderness, and peace of relatives and friends. But before one month, from my marriage day, had passed, I learned that I must expect hard and cruel treatment in my new habitation, and from my new friend.

"My complaint was not to man. I had learned to go, with my trials, to a better Helper than an arm of flesh. I poured out my soul to God in earnest prayer, that he would graciously afford me wisdom and patience to glorify him by a suitable behavior, on all occasions." pp. 11—13.

Mrs. B. determined, that 'though her husband's conduct was unreasonable, she would be reasonable;' and she avers, that she was never conscious of having indulged a revengeful feeling, or ill-will

towards him.' Three years after her marriage, she had the mortification and anguish to find, that her husband was grossly and shamelessly incontinent. Her feelings on this occasion are described with much natural pathos. We quote a short passage, as a specimen.

"I kept my troubles to myself as much as I could. But I most earnestly pleaded with Mr. B. from time to time to consider the evil of his ways, and to forsake the foolish and live. But he turned a deaf ear to all my entreaties, and he regarded neither my sorrows, nor the ruin of his family, and of himself, for time and eternity."

"In my distress, my only refuge was in God my Savior, the hope of Israel, the Savior thereof in time of trouble. I thought it most prudent not to make my troubles known to the world, and thus to load my husband with public disgrace. But I felt obligated to bear my faithful testimony to him against his wickedness; which I repeatedly did." p. 14.

In portraying that state of gloom, which followed such a total prostration of all her hopes of domestic enjoyment, Mrs. B. eloquently says, 'Even the very sun-beams seemed dark to her.' Her expostulations, however, or some other reason, prevailed on her husband to conduct in a more decent manner for some time; but, in a few years, the same cause of uneasiness returned, and Mr. B. was even prosecuted, in consequence of a complaint to the grand jury. How he avoided this prosecution is not stated. His character now suffered; but as he was a capable man, and afterwards appeared externally reformed, he became prosperous in the world, gained influence rapidly, seemed to retrieve his character, was much employed as an arbitrator and on other public business, was praised as a good militia officer, and, in short, was in his circle what is commonly called a leading man. Mrs. B. gives the following picture of their outward prosperity, about twenty years after their marriage.

"As to our property, after we moved into Landaff, we were highly prospered. Mr. B. owned land in plenty. The farm, on which we lived, contained two hundred acres of excellent land, so delightfully situated, that we might stand at our chamber window, and see a calf or sheep in any part of fifty or sixty acres. This farm was sufficient to summer and winter forty or fifty head of cattle; besides a proportionable number of horses and sheep. Thus God, in his great mercy, tried us with prosperity. We seemed to be able to live as well as we could wish. Our family were, at the same time, blessed with remarkable health. All our children came daily around the table to partake of the full bounties of Providence, except our oldest daughter. She was comfortably settled in family state within call of our door. Such mercies, alas, too commonly are ungratefully overlooked!" p. 22.

Soon after this period, Major Bailey entered upon a course of profligate wickedness, which was probably never surpassed, perhaps never equalled, in this country; but we must be excused from entering into the horrid detail. The result was, that Mrs. B. informed him, that her mind was unalterably fixed on a separation; and that he must flee soon, or the hands of public justice would be upon him. He accordingly fled. The circumstances of his departure are very feelingly described. Mrs. B. had previously written two long and pathetic letters, which she now packed up in his clothes, with the hope that the perusal of them might reach his conscience, in the exile to which his sins had driven him. Many parts of these letters are written with such eloquence as great suf-

ferings, a deep view of the heinousness of sin, a keen perception of injury, and a familiar acquaintance with Scripture, all under the direction of good sense, can hardly fail to inspire.

Mrs. B. was not, however, so much occupied with her troubles, as to have no leisure for the highest enjoyments of religion. In the midst of her severest trials, she could describe her spiritual condition as follows.

"I found unspeakable delight in contemplating the being, attributes, and works of God. I could diligently labor with my hands in my family affairs; and have my soul, at the same time, continually lifted up to God, being weaned from the world, and swallowed up in the things which are unseen and eternal. I seemed to be able to derive instruction from every thing, which I saw, heard, or met with. God was in every thing. Every thing led my mind to him. I was filled with a kind of pleasing astonishment at his infinite condescension in taking such notice of a most unworthy worm. I seemed remarkably delivered from the tempter, and the corruptions of my own wicked heart. As I was enabled to keep my heart with all diligence, and to hate vain thoughts; so I was unusually delivered from their defiling power. Through the silent hours of the night, my enjoyments of God were wonderful. I could truly say with the Psalmist, that on my bed my meditation of him was sweet; and when I awoke I was still with him. "I prevented the dawning of the morning and cried. I troped in thy word." I delighted in God's law; and in it I meditated day and night. The holy Sabbath God blessed to me. I could truly say it was the Lord's day. I delighted in its return. And every Sabbath brought me a Sabbath day's blessing." pp. 52, 53.

Maj. Bailey returned after a few weeks. He fawned and flattered, begged and intreated, humbled himself, confessed his guilt and his folly, and described, so far as words and actions could describe, the torments of a conscience oppressed with guilt and shame and a dread of punishment. But neither then, nor at any other time, did he discover signs of real penitence. His heart was hardened to a dreadful degree; and he had become destitute of "natural affection" to his children, having previously been guilty of many of the other sins enumerated by the Apostle, in his tremendous list of the crimes of the heathen world. On finding that no reconciliation could take place with his wife, he hesitated, went away repeatedly and returned, and finally persuaded Mrs. B. to take a journey with him to Granville, N. Y. on the pretence of finding a purchaser of his estate; so that he might make an equitable distribution of his property to her and the children. She had long resisted his importunity to take this journey, and was only induced to venture upon it by his oaths and intreaties, and by a belief that he really wished to bring his affairs to a settlement. It was with difficulty that she could leave her small children for a fortnight, which was the longest time fixed upon for her absence. They set out in a sleigh about the middle of March, 1792, and it was a week before they reached the neighborhood of Granville. As they passed near this town without entering it, Maj. B. did not think it necessary to conceal his designs any longer. He confessed, that the alleged cause of his journey was a mere pretence, in order to withdraw his wife from the protection of her relatives and friends and place her effectually in his power. He congratulated himself on the success of his schemes, and insulted over her sorrows with all the malignity of a fallen spirit. The journey had been dismal to her from the beginning; it was now inexpressibly

painful. The details are given in a very interesting manner, and with great particularity. They reached Whitestown on the 30th of March, having been obliged to leave the sleigh several days before. The country was new, and the roads were extremely bad in every respect. The sources of Mrs. B.'s consolation may be seen by the passage, which is entered under date of March 26th, when they were at the German Flats.

"Repeatedly on this doleful journey, books seemed providentially dropped into my hands, peculiarly calculated to afford me consolation. But most of my leisure moments I employed in reading that book of all books, the word of God. Mornings and evenings, and sometimes our calls at taverns, in the course of the day, afforded me opportunities for reading and retirement. These I esteemed as my daily and necessary food. Blessed be my God and Redeemer, that he has purchased and given this sure word of prophecy; this rich heavenly blessing;—this guide to direct and regulate the hearts and lives of his chosen and redeemed through this wilderness state. Blessed be God, the Father, Son, and Holy Ghost, for this inestimable blessing, and that he has, from time to time fed and nourished my soul by the rich spiritual food therein contained, and made it sweeter to me than the honey." p. 135.

At Whitestown the small-pox was in almost every house. It was necessary, therefore, that Mrs. B. should be inoculated. But she could not be accommodated there, and was removed twenty miles to Unadilla, then a perfect wilderness, and lodged in a log hut, with split logs for a floor, bark hastily put on for a roof, and a coverlet hung up for a door. On a poor bed laid upon the floor, without a physician, without milk, without even garden herbs, or any common article of comfort, she had the symptoms of the small-pox, and at last the disease appeared. On the second day after she broke out with this frightful disease, her oppressor peremptorily informed her, that she must be removed to a newer log hut, which he and another man had been erecting. It had as yet no covering, and every stick of timber was perfectly green. She was at first dejected; but these words of Christ came to her mind with cheering power, as they have done to the minds of thousands in every age since they were spoken: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." The day after her removal, it began to rain; but the hut was covered with barks in season to protect her from the storm. She recovered slowly from the small-pox; and though feeble in body, her mind was employed in devising some means of escape to her friends. This she found the opportunity of doing. Maj. B. went to settle his affairs, and remove his children. She did not hesitate what course to pursue; but took a horse, which he had left, and commenced her journey of 270 miles, with less than a dollar in her pocket. She had to pass through a country, many parts of which were then a wilderness, alone, unprotected, in very feeble health, and totally unaccustomed to travelling. Several articles of clothing, which she had with her, served to bear her expenses. Without embarrassment, and without asking charity, she reached the house of a friend, at Hartford, (Ver.) on the twelfth day of her journey. Maj. B. was surprised and confounded to hear of her return; and she took effectual care not to put herself in

his power for a moment. He was hard-hearted and cruel as ever, and wished to overreach and defraud her and the children of the property. Nothing could be done with him, till he was safely lodged in Newbury jail, and was seriously apprehensive of being removed to New-Hampshire, at the prosecution of the public, for a high and infamous crime. He then submitted to terms, left all the younger children with their mother, and took a final departure from a place, where his character was so well known. Mrs. B. obtained a divorce; lived much respected and beloved about twenty three years after the period of her domestic afflictions; and died in faith and hope at the house of a son.

Such are the outlines of her eventful story; but the story itself is vastly more striking and impressive, than any abridgment can be. We think the publication of it will be useful for many reasons. This narrative shows the purifying and exalting efficacy of the Christian religion; the dignity of suffering virtue,—a dignity which all the philosophers upon earth could never imitate, nor even imagine; the odious nature of domestic oppression, and cruelty; the hardening tendency of sin, particularly of lewdness; the misery universally consequent upon guilt; and the incomparable supports to be derived from the Word of God and prayer.

Here we see a plain woman, without any other education than such as the daughters of farmers commonly receive in this country, herself the wife of a farmer and always closely occupied with domestic concerns, as she was the mother of seventeen children but one of whom died in infancy;—we see such a woman conversing, and writing with force, eloquence, and sagacity, as well as with tenderness and pathos: we see her acting with courage, wisdom, and perseverance, in circumstances of great trial and perplexity: we see her bearing injury, reproach, and cruelty, without murmuring; meekly submitting her case to her Heavenly Father, and trusting in Him for deliverance, while she omitted no exertion of her own faculties. If we ask how such a character was formed, the answer is, by a familiar acquaintance with the Bible, and a practical influence on the heart and life of the truths which the Bible contains.

After the close of Mrs. Bailey's own narrative, Mr. Smith has given a few additional particulars concerning her and her children. He has also subjoined the religious experiences of twenty-six persons, whose names are concealed, but whose cases are described in the words of the persons themselves. These relations will doubtless be useful, especially to those who are anxious for the salvation of their souls.

LXXXVIII. *The Christian's Consolation; or the Preciousness of Christ to all who believe.* From the second London edition. Boston; S. T. Armstrong. 1815. Price 62 1-2 cents.

WHILE writing this treatise, the author evidently intended to furnish the plain Christian with a manual, which should serve

to direct the soul perpetually to Christ, as the Savior of lost men. In this intention he has been in a good measure successful; though he has not confined himself to that regular arrangement, and that close and connected train of thought, which are generally desirable, and which would have added to the value of his work. The heads of the seven chapters into which the book is divided, are as follows:

"On the perfections and excellences of Christ: On the need of faith to an experimental acquaintance with the preciousness of Christ: On what accounts Christ is precious to those who believe: On the particular seasons in which Christ is found especially precious to believers: On the use of the means which endear Christ to believers: On the evidences of the preciousness of Christ to us: On the happy state of believers, to whom Christ is precious, contrasted with that of unbelievers."

We cheerfully recommend this treatise to those, who wish to increase the number of their books on experimental religion. The following passage, on reading the Scriptures, is a favorable specimen of the author's style and manner.

"Faith in Christ is the vital spring of heavenly consolation. We cannot warrantably expect to be filled with joy and peace, but in believing. In the darkest ages of Popery, there was much unmeaning jargon about implicit faith, a blind assent to things utterly unknown, and even unexamined. But true faith is built upon knowledge; and divine knowledge is drawn from the word of God. We are assured, that all that is written in the law, the prophets, and the Psalms, concerning Christ shall be fulfilled. Would you then grow in grace, and in the knowledge of our Lord Jesus Christ? search with unremitting diligence, and deep humility, the sacred Scripture. Do not rest satisfied with devoting to this employ, merely a few scattered occasional moments of your time. Many, and specious are the pleas, with which men endeavor to justify, or excuse, the slight and careless manner in which they read the Scriptures. Some are deeply entangled in the multiplied, and incessant affairs of business. The account books, which ascertain their profit or loss in trade, are punctually adjusted; but no regular portion of time is allotted to examine the Scriptures, which are both the source that supplies and the standard that measures our spiritual profit. Many professing Christians, under the shew of sociability and friendship, are engaged in a continual interchange of visits, which steal away many precious hours, and thus rob them of the opportunities which they possess, of increasing their acquaintance with the word of God. Others, who have both leisure and inclination for reading, are so occupied by the endless variety of human publications, that although they appear scarcely able to live without books, they very rarely look into the Bible. And can we wonder, while this blessed book is so much neglected, at the coldness, languor, and unprofitableness of Christians? That you, my dear reader, may avoid such evils, let the perusal of the Scriptures make a part of your stated daily employ. Fence off, as sacred for this duty, a portion of your time, upon which no other business shall be allowed to encroach. Nothing can so well deserve, or repay your diligence, as the serious perusal of the word of God. Shew the same resolute perseverance in this duty, that many evince in things of far inferior consequence. No one expects to fathom the depths of science by occasionally dipping into it; or to reap all the advantages of any particular branch of learning, by slightly glancing upon its first principles. And can you reasonably expect the highest wisdom, without making one earnest effort in God's appointed way? The sacred Scripture is a field which contains treasures of infinitely greater value than thousands of gold and silver; but you must dig to attain these treasures. Yes, here is the pearl of great price which enriches the soul; do not then suffer baubles and toys to divert you from seeking it." pp. 80—82.

RELIGIOUS INTELLIGENCE.

SEVENTEENTH ANNUAL NARRATIVE OF MISSIONARY LABORS, PERFORMED UNDER THE DIRECTION OF THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT.

(Concluded from p. 77.)

FROM September 30, 1814, to October 30, 1815, the Rev. John Seward, of Aurora, performed 27 weeks missionary services in New Connecticut, and

southwest of that territory in the state of Ohio. The following is extracted from his letter of October 30: "As to the general state of religion in this country, I think the prospects are becoming more and more favorable. There is a pressing call for more ministers. The disposition among people to obtain preaching, at their own expense, appears to be reviving. It seemed, for a while, to be checked by the war; but I think that the call for ministers, at the present time, is as great, and the prospect of settling them as fair, as it has ever been since I came into the state. I trust that the Missionary Society will not relax their exertions to promote the spiritual welfare of this portion of the country. Other regions may be more destitute than we are; but here some territory, I trust, has been taken from the enemy. It is important that this should be kept. Should you remit your exertions respecting us, some of your former efforts would probably be lost."

The Rev. Abraham Scott, of Steubenville, labored 24 weeks in New Connecticut, and some of the adjacent counties of Ohio. He observes, "In many new settlements, in this country, population has been of late, and is still, rapidly progressing; consequently the demand for preaching increases. Serious people express an earnest desire to enjoy the means as frequently as possible. They deeply lament their destitute situation, in this respect, more especially on account of the rising generation. There are some things which call for gratitude, and afford consolation. In many of our churches, there are frequently additions made, though they are, comparatively, small; and I find there are some, even in the most remote settlements, who have their minds impressed with a sense of their dangerous situation, and the necessity and importance of religion. A desire to extend the knowledge of the Redeemer, and also to promote a reformation of morals, is still increasing. This appears evident from the attention to Moral and Bible Societies. The prospect, with regard to religion, appears more favorable on the Reserve, than in most places south of it, inasmuch as public means are more frequently enjoyed, and social meetings much more regularly attended. It is true there are frequently Missionaries laboring in the southern parts of the state, which lay the people under obligations of gratitude; yet the bounds being great, and destitute settlements numerous, many of them are not favored with public preaching more than once or twice a year, and some not even that. Of course multitudes are perishing for lack of knowledge."

Last January a commission was sent to the Rev. William Wick, of Youngstown; but before he had an opportunity to act under it, it pleased the Supreme Disposer of all events to call him from his labors in the church militant, to rejoice, as there is reason to hope and believe, with the church triumphant. The death of Mr. Wick is a great loss, not only to his family, and the people of his charge, but also to the missionary cause, and the churches in New Connecticut and parts adjacent. He was a faithful, laborious, and zealous minister; a man universally esteemed, and his death is lamented by all who knew his worth.

Last April, a letter, dated at Litchfield, in this state, was received from the Rev. Simeon Woodruff, of Tallmadge, Ohio, containing an account of 14 weeks missionary services, performed in the Reserve, and in the vacant settlements on the road from that country to Connecticut. Before leaving the Reserve, he preached about 50 times; baptised 2 infants; attended 2 meetings of the Presbytery; visited one school and 2 sick persons. At the close of his journal, he observes, "With regard to the state of religion, I have nothing very special to mention. Though iniquity, in some places, greatly abounds, and religion is much neglected; in other places, there are favorable appearances. People very generally attend public worship, especially when there is preaching; and the desire to obtain preaching is evidently increasing. In many settlements, people are ready to do to the extent of their abilities. On the whole, the prospect is encouraging; but we need more help. If a few able men could be sent out, they would doubtless find immediate employment."

After spending some time in New England, Mr. Woodruff returned to the people of his charge, and to his labors as a missionary in New Connecticut.

The Rev. William Hanford has transmitted an account of 17 weeks services, in a few towns in New Connecticut, during which he preached 71 sermons; baptised 17 children; administered the Lord's supper 3 times; visited 3 schools, and many families; and performed all the duties of an Evangelist as he had opportunity. The following is extracted from his last letter, dated December 15, 1815. "During my mission, I attended two meetings of Presbytery, one at Aurora, the other at Burton, at the last of which I assisted in the installation of Mr. Humphrey. I also attended a meeting of the Synod, at Pittsburgh. The harmony which prevailed, and the conciliatory spirit which was manifested towards the New England divines, was not only pleasant, but really delightful. I have not kept a particular account of the families and sick persons visited for religious purposes since my last communication, though this method of attempting to do good has not been neglected. There is, apparently, an increasing desire for the labors of Missionaries, in the settlements west of the Cuyahoga, or near the river. I have visited these settlements twice since my installation, and, on both occasions, have been strongly urged to repeat my visits soon. If circumstances do not materially alter before spring, it is my design to establish a regular circuit in that quarter. Yet the calls from other places are so many, and so pressing, that I hardly know how to do this, unless more missionaries should come over into this part of the Lord's vineyard."

In August, Mr. Hanford was ordained to the pastoral care of the church in Hudson, where he is to spend a part of the time, and the remainder to itinerate as a missionary.

Last spring, the Rev. Luther Humphrey was ordained to the work of the ministry, by the North Consociation of Litchfield county, and, in May, he commenced a missionary tour to New Connecticut, with directions to labor in the vacant settlements on the way, as he should have opportunity. The following extracts from his letters exhibit an account of his mission: "When I found the destitute situation of many places, in the state of New York, and the great desire expressed by the people for missionary labors, I considered it my duty to spend more time in that state, than I at first contemplated. I made it an object to search out places that were destitute of preaching; and did not preach but one Sabbath where there was a minister, and he was unable to preach at that time, on account of ill health. I have been very kindly received in every place where I have preached; and it has been exceedingly trying to break away from an affectionate people, amidst their tears and intreaties to have me stay longer. I have not remained a week in any one place, although I was eleven weeks on my journey. The road, which I travelled, has not been travelled, some part of it at least, by many missionaries; and I preached in one or two places, where it was said a missionary had never before preached. While on the Western Reserve, I preached almost every day, and sometimes two or three times in a day. I visited from house to house, and visited schools, and performed other missionary labor as I thought necessary in different towns. The inhabitants of the towns of Burton and Canton invited me to settle among them in the ministry, wishing me to labor one half the time in both places. After mature deliberation, I gave them an affirmative answer, and was installed over them October 25th. There are a number of towns in New Connecticut, where the people manifest a great desire to settle ministers among them, at least a part of the time; and I think they will soon be able to support the Gospel wholly among them. They often say to me, "Do tell the Missionary Society, we want to have them send more missionaries." I am confident could the good people of Connecticut fully know the wants of their brethren in the new settlements, they would be more anxious to send missionaries among them; and those who are suitable persons for missionaries would be more willing to go. Churches are forming in different places, and the cry is every where, *Come over and help us.* During 25 weeks of missionary labor, I preached 176 times; attended 18 prayer meetings; baptised 7 children and one adult; assisted in forming one church of 9 members; admitted 4 persons to other churches; administered the sacrament of the Lord's supper 5 times; visited 50 schools, and 677 families, and

conversed with a great number of persons upon the subject of religion; found 104 families destitute of the Bible, and travelled 2158 miles."

Mr. Humphrey is now in New England, but will soon return to his labors among his people, and in the missionary field assigned to him.

All the missionaries to New Connecticut concur in representing the good effects of missionary exertions in that territory; and the importance of continuing those exertions, and of sending more missionaries. Those now there have parochial charges for a part of the time; of course they cannot itinerate so much as before they were settled. Although there have not been, during the year, any extensive revivals of religion in the Reserve, yet the general aspect of society, with regard to religion and morals, is manifestly improving. The country is peopling rapidly; new settlements are forming; and the call for missionaries is greater than at any former period. These considerations, it is hoped, will induce the people of Connecticut to continue and increase their contributions, that the Trustees may be enabled to comply with the requests so frequently and so urgently made by the inhabitants of that district of country, the sale of which furnished a fund for the support of schools in this state.

The Rev. Timothy Harris, who has a parochial charge in Granville, Licking county, Ohio, has labored a part of the time as a missionary for several years. Owing to a long and distressing sickness, he was not able, prior to August 17, to perform more than three weeks services the past year; and since that time, on account of a revival of religion among his own people, he has judged it inexpedient to leave them. Concerning that section of country, he remarks, "I may well say, all appearances have been quite encouraging; some, animating and comforting. People have been unusually engaged to assemble, and attentive to hear; and have afforded much evidence of gladdened hearts, to enjoy the privileges of a preached Gospel. Many are the calls around me for preaching; and it is truly affecting to know the wants of many, and hear their calls, and not be able to go to them with the bread of life. I hope the God of mercy will soon multiply faithful ministers in this widely extended field of usefulness. Then may we hope that the scattered and mourning children of the Lord will be comforted, the inquiring directed, the secure alarmed, and great good come unto Zion, and praise to our God."

In the Narrative published last January, the Rev. William R. Gould is mentioned as having recently commenced a missionary tour to the states of Ohio and Kentucky. He went the south road to New-Connecticut, visited many settlements in that territory, and then passed on to Gallipolis, in Gallia county, Ohio. On his way, he labored among the destitute, where he had opportunity, seeking out those places where missionary services were most needed. At Gallipolis, a county seat, and a flourishing town, Mr. Gould was instrumental of gathering a congregation and forming a church; and after preaching there some time, was invited to take the pastoral charge of them for two thirds of the time. At the date of his last letter, he proposed to accept the invitation, and to spend the other third in laboring in that vicinity. From Mr. Gould's last communication the following extract is taken: "Upon a review of my mission, I find that I have spent 25 weeks in the service of your Society; during which period I have preached 98 times, and made religious visits to 40 families; baptised 16 children, and 3 adults; attended 2 Presbyteries and one installation. During the other portion of time, which I spent in the state of Ohio, though not at the expense of your Society, besides preaching stately on the Sabbath, in the town of Gallipolis, I frequently attended lectures on week days, both in the town, and in the adjacent country. There are now some truly religious people scattered through every part of the state. Missionaries have, therefore, a home in almost every place, and appointments are expeditiously circulated. So far as I could learn, there appears to be a more general and earnest desire to hear preaching than there ever has been. Still, although the state of society and of religion has, of late, greatly improved, it is a truth that vice, irreligion, and delusion very generally abound in this country. There is, therefore, much call for

missionary exertions; and the children of God here are anxiously looking for assistance to the Missionary Society of Connecticut."

In September, 1814, the Rev. Matthew Taylor commenced a missionary tour to the state of Ohio. In that state, and in New York, while on his journey going and returning, he labored 34 weeks; preached 125 sermons; admitted 10 members into the church; and baptised 3 adults and 7 children; besides visiting many families. The greater part of these services were performed south west of the Connecticut Reserve. Mr. Taylor has recently removed with his family, from Granville, in New-York, to Worthington in Ohio, to take the pastoral charge of the church and people in that place, for a part of the time, and the residue he will spend in the vacant settlements in that vicinity. He agrees with other missionaries in his general account of the religious and moral state of that part of our country.

Last October, the Rev. Timothy Flint, late of Lunenburg, Massachusetts, entered on a missionary tour to the states of Ohio and Kentucky, commissioned to visit such settlements in these states, as he shall think proper. Crossing the Hudson at Fishkill, he travelled through a part of New York, New Jersey and Pennsylvania to Pittsburgh, from which place he went by water to Cincinnati, going ashore, and stopping, for a short time, at sundry places in Ohio, where he collected as many people as was practicable and preached to them. In his letter, dated Cincinnati, December 5, he observes, "I arrived at this place, with my family, the last of November, through many fatigues, exposures, and dangers. I have not preached as often as I could have wished, owing to the impossibility of doing it, while a passenger in a boat. On the Sabbath, I have uniformly collected the boat's crew, and had divine service; and have had the satisfaction to see them attentive, and profanity diminishing among them. I have, in a great number of instances, addressed the boatmen. My tracts have every where been read with great avidity. I need more: and I need many Bibles, for I find many families without one. Since my arrival here, I have been almost every day engaged in some public religious exercise. I have arranged 3 or 4 missionary stations in large villages, in this vicinity, where I hope to labor through the winter. One of them is directly opposite this place, on the Kentucky shore, consisting of 120 houses, a county town by the name of Newport, without any regular preaching. Another is Whitewater 20 miles from this. As soon as I am more at leisure, and more settled, I will address the Trustees again."

The Rev. Daniel C. Banks, in October last, was commissioned to perform missionary services in the states of Ohio and Kentucky. No intelligence has been received from him since he entered on the mission.

The 20th day of December, the Rev. Salmon Giddings was ordained an Evangelist, by the South Association of Hartford County, at the request of the Committee of Missions. Soon after, Mr. Giddings left Connecticut, with a view of going, as a missionary, to St. Louis, and its vicinity, in the Missouri Territory, west of the river Mississippi, commissioned to labor in such vacant settlements as he should pass through on his way to that remote region.

In consequence of letters received from respectable clergymen in Tennessee, representing the destitute situation of a great proportion of the inhabitants, with regard to the means of religious instruction, and earnestly requesting that missionaries might be sent there, the Trustees were induced, in August last, to establish the east and west divisions of that state as two missionary fields. Soon after, the Rev. Cyrus Kingsbury, now residing at the Theological Seminary in Andover, Massachusetts, was appointed to one of those fields; and it is expected that he will soon commence a journey to that country, in company with another missionary for the other field.

Missionaries will also be sent to the state of Louisiana, and to the Mississippi Territory, as soon as suitable persons can be obtained for that service; and more laborers will likewise be sent to the other fields mentioned in this Narrative.

The Trustees rejoice greatly that they have been enabled, to supply so many of the destitute settlements in our country, in any degree, with religious instruction; and they would ascribe praise to God, who holds the hearts of

all men in his hands, that he has disposed the people of the state to contribute so liberally for the support of missions. They feel it to be their duty to continue and to increase their exertions. Applications for missionary aid have been more numerous and urgent the past, than in any preceding year; and as new settlements are rapidly forming, in the remote parts of the United States, the field for exertion is constantly widening. Under these circumstances, the Trustees appeal to the liberality of the people, throughout this highly favored state; and they feel confident that they shall not appeal in vain. The cause is all important. The temporal welfare of those, who have gone to convert the wilderness into a cultivated field, requires that missionaries be sent to them, to call up their attention to those religious doctrines and duties, which are the only sure foundation of good morals,—of those social virtues which conduce so highly to the happiness of man. Still more does the spiritual good of those, who have gone, and are continually going, to form new settlements, require that they be not left wholly destitute of a preached Gospel, and of those means which God is pleased to bless to the conviction and conversion of sinners. And while good is thus done to man, the cause of the divine Redeemer is advanced, and glory redounds to him who is God over all blessed for ever.

Let the ministers and people of the state be influenced, by these considerations, to continue their liberality. Let them, indeed, increase their wonted contributions; let them give freely,—generously,—largely, to help forward the good work. The great Ruler of nations has relieved our country from the embarrassments of war; he has restored peace to our borders. The ability of contributing liberally is therefore increased. Let not a correspondent disposition be wanted. Let it be said in the next Narrative, that the donations of the year 1816 far exceeded those of any preceding year; and that, consequently, missionary labors were more abundant, and more widely extended,—more good was done to man,—more glory accrued to God.

JOHN TREADWELL, *Chairman,*

Passed by the Board of Trustees, January 10, 1816.

Attest, ABEL FLINT, *Secretary.*

At the close of the foregoing narrative, the Trustees have published a particular statement of the funds of the Society for the year past, of which the following is an abstract.

Receipts.

General contribution of congregations throughout the state, in May, 1815,	\$3,863 55
Contributed in 1814, but paid in 1815,	7 00
Contributed in new settlements,	489 63
Donations from individuals, and various voluntary associations,	623 00
	4,982 98
Interest on notes and bonds,	1,773 39
	56,756 37

Expenditures.

Paid to 39 missionaries, employed a part of the year,	\$5,570 81
Books, and rent of a room,	118 23
Salary of the Treasurer,	100 00
Salary of the Auditor and Secretary,	100 00
Printing, stationary, postage, &c.	119 11
	56,008 15

Balance in the Treasury, all of which belongs to the permanent fund, \$31,654 40

The Society received books, as donations, to the amount of about \$100, beside the donations in money.

DONATIONS TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Feb. 2, 1816. From the Rev. Jonathan Fisher, of Bluehill, Maine,	\$2 00
From Mr. Frederic Parker, by the Rev. Mr. Fisher,	3 00
From a friend of missions in South Salem, N. Y. by the Rev. Jacob Bur-	bank,
3. From the Female Cent Society in Ware, by the Rev. Dr. Lyman,	15 66
5. From the Female Cent Society in New Marlborough, South Parish,	15 30
by Isaac Turner, Esq.	
From the Female Charitable Society for Foreign Missions in Great Barrington, by Gen. John Whiting,	31 26
6. From a widow in Becket, by George Conant, Esq.	2 00
7. From a Female in Genoa, N. Y. by Gen. Porter, of Hadley,	1 00
From the Rev. Seth Smith, of Genoa, by Gen. Porter,	1 94
From Jacob Howe, of Boston,	4 00
From the Female Cent Society in Lancaster, N. H. by Mrs. Olive Willard, the Treasurer, remitted to the Rev. Dr. Morse,	17 00
8. From Messrs. John and James Tolman, of New-Ipswich, by the Rev. Richard Hall,	2 06
From five children of Mr. William Jackson, of Boston.	9 00
10. From the following Societies and individuals, by Mr. T. Dwight, jun. agent of the Board at New Haven, viz.	
Donations and subscriptions at Humphreysville, by the Rev. Mr. Swift,	24 00
From the Charitable Society in South Salem, by the Rev. Mr. Mead,	12 00
From the Female F. M. Society in Stratford,	44 22
From a friend to missions in Cheshire,	1 50
From a lady in New-Haven, for the translations,	10 00
From Newton Whittelsey, Esq. of Cornish, N. H., executor of the last will of Sally Thomas, deceased, the residue of a legacy left by her to the Board.	95 83
From the following persons and societies, by Mr. Henry Hudson, agent of the Board at Hartford, viz.	
From the Female Bible Society, in Dutchess county, N. Y. for the translations,	34 00
From Dr. Richard Ely, Treasurer of the Auxiliary Foreign Mission Society in Middlesex county,	155 31
From Mr. Jonathan Clark, East Windsor,	5 00
From a young lady, by the Rev. Mr. Flint, of Hartford,	2 50
From a friend of Foreign Missions,	15 00
From Mrs Serene Grosvenor, of Durham, N. Y.	3 00
From Richard Tryon, do;	2 00
From Levi Austin, do.	,63
From a boy 10 years old, do.	,37
From the Harford Female Cent Society, Penn. by the Rev. E. Kingsbury,	14 00
From Thomas Case, Simsbury,	10 00
From the Rev. S. Stebbins, do.	5 00
From Daniel Case, do.	1 00
From Thomas Mather, Esq. do.	1 00
From a female, a friend to the Bible, for the translations, by the Rev. S. Williston,	2 20
From a female friend of missions in Prattsburg, Steuben county, N. Y. by Dr. Noah Niles,	251 01
20. From ladies in Easton, by the Rev. Luther Sheldon	38 80
From the Female Cent Society in Ludlow, Ver. by Messrs. Homes and Ho-	raer,
The avails of a contribution in the Society of the Rev. Matthew Noyes, of Northford, by the Rev. Mr. Noyes,	13 60
From the Ladies' Cent Society in East Guilford, Conn. by the Rev. Mr. Eliott,	9 82
21. From the Auxiliary Foreign Missionary Society in Ware, Mass. by the Rev. Dr. Lym ² ,	15 60
23. From Mr. Richard Parker, Reading, by Mr. S. T. Armstrong,	32 25
From a friend of missions in Berlin, Ver. by the Rev. Chester Wright	3 00
From a friend of missions in Montpelier, Ver. by the same hands,	1 00
From Mr. S. T. Armstrong, as part of the profits of the 4th edition of Memoirs of Mrs. Newell,	2 00
27. From the Female Foreign Mission Society of Fairfield, Conn. remitted by David Judson, Esq.	3 00
29. From Mr. Joseph Tenney, of Sangerfield, N. Y. a small balance,	90 00
	49
	<hr/> \$786 28

All Foreign Mission Societies, and other associations which have been formed for the purpose of contributing to the funds of the American Board of Commissioners for Foreign Missions, are respectfully informed, that the Editor of the Panoplist will cause a copy of the current volume of this work to be forwarded to the President, Secretary or Treasurer of each Society, for preservation, and for the use of such members as have it not in their power to become acquainted, in any other way, with the great events which are taking place in the religious world. Where several societies are in the neighborhood of an agent for the Panoplist, they may expect to receive their numbers from such agent; in other cases, the Editor waits for directions in what way the Societies would desire the numbers to be conveyed.

The Editor regrets, that all the copies of the last volume were subscribed for by individuals before he was aware of it, and before it was time to send numbers of that volume to Foreign Mission Societies; which has not been done, hitherto, oftener than semi-annually. Consequently, it is not in his power to furnish that volume, unless he shall be able to repurchase a sufficient number of copies; which is hardly probable, as but one or two complete volumes have yet been offered for sale to the Publisher, though it is nearly three months since he advertised for it. Such Societies, as wish to preserve that volume, may perhaps obtain it from subscribers in their respective vicinities.

All those Societies, which have not received the ninth and tenth volumes, are informed that a copy of each will be sent to every such Society, provided it was formed at the time these volumes were respectively published; but directions must be given as to the mode of conveyance, &c. Most of these Societies were supplied with the volumes at the time of their publication; but some, we are apprehensive, were unintentionally omitted.

FOREIGN MISSION SOCIETIES.

The Foreign Mission Society of Boston and the Vicinity held its annual meeting on the 4th of January last. The following gentlemen were chosen officers for the ensuing year; viz. His Honor WILLIAM PHILLIPS, Esq. *President*; SAMUEL SALISBURY, Esq. *Vice-President*; the Rev. JOSHUA HUNTINGTON, *Secretary*; JEREMIAH EVARTS, Esq. *Treasurer*; and Mr. ELNATH DUREN, *Auditor*.

In the evening of the same day, a sermon was preached before the Society, by the Rev. Mr. Bates, of Dedham, from 2 Kings, vii, 19. "Now behold, if the Lord should make windows in heaven might such a thing be." This sermon has been published at the request of the Society.

The Merrimac Branch of the Foreign Missionary Society held its annual meeting on the 8th of January, when the following officers were elected; viz. THOMAS M. CLARK, Esq. *President*; Capt. JOHN PEARSON, *Vice President*; Mr. SAMUEL TENNEY, *Secretary*; Mr. JOSEPH S. PIKE, *Treasurer*; Rev. DANIEL DANA, D. D. *Auditor*; and Mr. THOMAS LANKESTER, *Collector*.

The Foreign Mission Society of Hallowell, Augusta, and the Vicinity held its annual meeting on the 3d of January. The following gentlemen were chosen officers; viz. the Rev. ELIPHALET GILLET, of Hallowell, *President*; the Rev. BENJAMIN TAPPAN, of Augusta, 1st *Vice President*; the Rev. DAVID THURSTON, of Winthrop, 2d *Vice President*; Gen. HENRY SEWALL, of Augusta, *Secretary*; and JOHN SEWALL, Esq. of Hallowell, *Treasurer*.

The Saco and Biddeford Foreign Mission Society held its annual meeting, on the 11th of January, when the officers were chosen, as follows; viz. the Rev. JONATHAN COGSWELL, *President*; ETHER SHEPLEY, Esq. *Secretary*; and Capt. Ichabod JORDAN, *Treasurer*.

The Wiscasset Foreign Mission Society was formed in September last. The Treasurer has remitted one hundred dollars to the Treasurer of the Board, which sum has been comprised in the lists of donations. The occasion of forming this Society, and the plan upon which it is formed, are de-

tailed in a very interesting manner, in the Sketch of its Proceedings, which has been published by the Society, and which is an interesting little pamphlet. The occasion of originating the Society is thus described.

"About the time of the late national thanksgiving on the return of peace, a few individuals at Wiscasset, in a conversation concerning the great exertions making in the Christian world to send the Bible to the heathen, were led to reflect how little they had themselves done to forward this work, and to inquire of each other, what was in their power, and what they were willing to do. They had previously been conversing about their sheep, in which they have a considerable concern, and as what of property they possess has been lately employed chiefly to improve and extend their flocks, when the inquiry was made what can we do for the cause of Missions? the reply was very natural, "I have no money to bestow, but I can give sheep."

The plan of the Society provides for subscriptions in money, sheep, lambs, and the keeping of sheep. The sheep, lambs, and fleeces, are to be disposed of annually to the best advantage, and the avails paid into the treasury. By this plan, many are induced to subscribe a sheep, or a lamb, annually, who would perhaps think it difficult to raise an equivalent in money. Soon after the Society was formed, \$146 23 was received in money, besides a flock of ten sheep and lambs, and the offer to keep them a year gratis. The report made to the Society by a committee closes with these paragraphs :

"Having now finished our report, concerning the subjects particularly referred to us, and considering that after acting upon it, and closing this meeting, the Society will separate for a year, we cannot forbear to add our congratulations on what is already accomplished, and on the encouragement we have to persevere. Hitherto our good resolutions have been solitary, timid and unproductive. We have now opened our minds, we are uniting our efforts, and our good wishes are about to be realized.

"One object of our association is to provide for the occasional contributions of others. We must, therefore, let it be known, that we are organized, that all within our sphere may have opportunity through our instrumentality to do the good they purpose; and we may also hope that other individuals, living without this circle, seeing what is done, may be excited to similar exertions in calling forth and directing the good dispositions of those around them.

"If every farmer in our land, remembering that his flock is pensionary on the dews and rains of heaven, should yearly set apart as a free-will offering to the L O R D , but one lamb from his fold, what a revenue would be raised for the support of missions; and from a class of men, many of whom as yet have scarcely heard of the wants of the heathen. How many prayers also for the coming of the Redeemer's kingdom, would these devoted lambs call forth from the pious shepherd, who, by his daily care of them, would not only be reminded of the perishing heathen, but also led to feel more deeply the worth of his own interest in the precious L A M B O F G O D , which taketh away the sins of the worl'd."

The officers of the Society are, the Rev. HEZEKIAH PACKARD, President; FRANCIS COOK, Esq. Vice President; Mr. SETH BARTLETT, Secretary; WARREN RICE, Esq. Treasurer; NATHANIEL COFFIN, Esq. Auditor; Messrs. CALVIN PRATT, JOHN GETCHELL, and BARNABAS HEDGE, of Wiscasset, and AZARIAH BAKER and RUFUS SEWALL, of Edgecomb, Collectors.

AMERICAN SOCIETY FOR EDUCATING PIQUIS YOUTH FOR THE GOSPEL MINISTRY.

This Society was formed at Boston, on the 7th of December last. The following gentlemen were chosen officers; viz. His Honor WILLIAM PHILIPS, Esq. President; SAMUEL SALISBURY, Esq. 1st Vice President; WILLIAM BARTLET, Esq. of Newburyport, 2nd Vice President; the Hon. WILLIAM REED, Esq. of Marblehead, 3d Vice President; the Rev. JOHN

CODMAN, of Dorchester, *Secretary*; HENRY GRAY, Esq. of Boston, *Clerk*; Mr. AARON P. CLEVELAND, of Boston, *Treasurer*; Dea. JOHN E. TYLER, of Boston, *Auditor*; the Rev. ELIPHALET PEARSON, LL.D. of Andover, the Rev. ABIEL HOMES, D. D. of Cambridge, the Rev. DANIEL DANA, D. D. of Newburyport, the Rev. EBENBZER PORTER, D. D. of Andover, the Rev. BROWN EMERSON, of Salem, the Rev. JOSHUA BATES, of Dedham, and the Rev. ASA EATON, of Boston, *Directors*.

Subscribers and donors are respectfully requested to forward their subscriptions and donations to the Treasurer, No. 10, Merchants' Row, Boston.

REVIVALS OF RELIGION.

WE are happy to hear of revivals of religion at Lyons and East Bloomfield, in the county of Ontario, (N. Y.) at Romulus, in the county of Seneca, and at Augusta, in the county of Oneida. At the last mentioned place, between 30 and 40 persons were examined on the 17th ult. for admission to the communion.

We learn, also, that there is an unusual attention to religion, in the Rev. Mr. Huntington's parish, in Bridgewater, (Mass.)

AFFECTING PROVIDENCE.

THE following melancholy event happened in Boston, on the 28th of Nov. last, to destroy the festivity and gaiety of a ball room. A young lady, apparently in perfect health, while carrying down a dance fell upon the floor, was taken up nearly lifeless, and in a few minutes expired. This distressing event is supposed to have been occasioned by the tightness of her dress. It cannot fail of inspiring a salutary caution against the excess of a too prevalent fashion. Nor can it fail of being an impressive memento to the young and gay, how near may be the hours of amusement to the moment of dissolution.

EXECUTION OF THE LAW RESPECTING LICENSED HOUSES.

The following extracts are taken from a letter, written by a gentleman, who resides in a large town, in which strenuous efforts have been made to repress tippling shops and irregular houses.

"ABOUT a dozen persons were convicted, at our last court, of a breach of the license law. An inn-holder was convicted of suffering persons to play at cards in his house, and fined fifty dollars.

"We have great encouragement to hope, that the evil of tippling shops will, by these prosecutions and convictions, receive a considerable check, if not be totally prevented; for a repetition will bar them from receiving a license, without additional bonds for good behavior; and, after a third conviction, the license cannot be renewed for three years."

NEW WORKS.

AN Illustration of the character and conduct of the Presbyterian Church in Virginia. By John H. Rice. Richmond; Duval and Burke. 1816. pp. 56.

A Circular Letter from the Massachusetts Peace Society, respectfully addressed to the various associations, presbyteries, assemblies, and meetings of the ministers of religion in the United States. Cambridge; Hilliard and Metcalf. 1816. pp. 16.

A Sermon delivered at the ordination of the Rev. Jacob Weed Eastman, to the pastoral care of the First Church and Congregation in Methuen, Dec. 13, 1815. By Daniel Dana, D. D. Pastor of a Presbyterian Church in Newburyport. Newburyport; W. B. Allen and Co. 1815. pp. 23.

An Inquiry into the right to change the ecclesiastical constitution of the Congregational churches of Massachusetts. Boston; Wells and Lilly. 1816. \$vo. pp. 79. and viii.

NEW EDITIONS.

Poems, by William Cowper, esq. of the Inner temple vol. iii, containing his posthumous poetry, and a sketch of his life. By his kinsman, John Johnson, LL. D. Rector of Yaxham with Welbourne, in Norfolk. Boston; Wells and Lilly. 1815. 18mo. pp. 307. \$1 in boards.

Practical Hints to Young Females on the duties of a wife, a mother, and a mistress of a family. By Mrs. Taylor of Ongar. From the third London edition. Boston; Wells and Lilly, 1816. 18mo. pp. 189. 50 cents in boards.

Female Scripture Characters; exemplifying female virtues. By the Author of "The Beneficial Effects of the Christian Temper on Domestic Happiness." From the third London edition. Boston; Wells and Lilly. 1816. 18mo. 364. \$1 in boards.

OBITUARY.

DIED, at Williamstown, (Mass.) Dec. 1, 1815, the Rev. WALTER KING, A. M. pastor of the church in that town, in the 58th year of his age.

Mr. King was born at Wilbraham, (Mass.) and descended from respectable and religious parents, who, discovering his early attachment to books, encouraged and assisted him in obtaining a liberal education. He was educated at Yale-College, and received the first honors of that institution, in 1782. Indulging a hope, that he had "passed from death unto life," his heart was much set upon the work of the ministry, to which, after experiencing many discouragements, occasioned by ill health, he was regularly introduced. In 1787, he was ordained pastor of the 2d church in Norwich, (Con.) where he continued more than 24 years, a laborious, faithful and successful minister of Jesus Christ. With this church and people he lived in great peace and harmony, dispensing to them the word of life, and enjoying, in an unusual degree, their affections and friendship, until a short time before the dissolution of his connexion with them. It pleased the great Head of the church, with whom he viewed himself in covenant, and in whose wisdom and faithfulness he confided, suddenly to spread a dark cloud over all his prospects, as a laborer in that part of the vineyard. A root of bitterness sprang up in the church, which, in a few months, occasioned a separation between him and his dear flock. He was dismissed from his pastoral relation, July 5, 1811. A large and respectable council, convened by letters missive on this affecting occasion, stated in their *result*, that, "in the trial of the cause, nothing had been exhibited to impeach Mr. King's character, either as a man, a Christian, or a minister of the Gospel; and that nothing had appeared which ought to lessen his reputation, either with his brethren in the ministry, with the churches of Christ, or with the public."

Soon after his dismissal, Mr. King was called to preach in the city of New-York and its vicinity, where he labored nearly a year. From thence, he journeyed to the western parts of the state of New-York, and preached the unsearchable riches of Christ, whenever God, in his providence, favored him with opportunities. In the winter of 1813, he visited Williams-town, then vacant, and after preaching, on probation, for several months, was installed pastor of that church and people, on the 7th of July following. Although in the midst of usefulness, his work among this people was soon finished. In August, 1815, he was attacked by a painful disease, while on a journey to the northern part of Vermont, and his life was soon despaired of by himself and friends; but he was calm, because resigned to the will of his heavenly Father. On an exchange of worlds, his mind had often dwelt with satisfaction. It pleased God, however, to restore his health, and to return him to his family and people. He soon resumed his labors, and was able to preach every Sabbath, though he was troubled, at times, with dizziness. For several days previous to his death, his health was better than usual. On

the day of public thanksgiving, he preached with more than usual animation. On the day following, Dec. 1st. he went to the meeting-house to preach a lecture preparatory to the communion. He read a psalm, stood up and united in singing, and then prayed with more than usual fervor. He read a psalm after prayer, united in singing a part of it, and was about to begin his sermon, when he put his hand to his forehead, and remarked that he should not be able to proceed. He requested help; and was immediately brought down from the pulpit, and placed in a pew, where he was heard to say, he was cold. These were his last words. His senses left him. He was carried to his house, and died at 7 o'clock, the same day, about three hours and an half from the first attack. It was an apoplectic fit. His funeral was attended on the Monday following, Dec. 4th. The Rev. Mr. Moore, President of Williams' College, preached on the occasion, from Ps. xxxi, 15, *My times are in thy hand.* Several of the neighboring clergy were present.

Mr. King had been thrice married. He left a widow and four children, two by his first wife, and two by his second, who sustain in his death, an irreparable loss; as he was the affectionate friend, in all relations, and at all times. He was pleasant and communicative in conversation, and could easily introduce, in any company, the all-important subject of religion; and in a way to commend it to the consciences of all, who heard him. He was a sound divine, a solemn and searching preacher, and eminently a man of prayer. He was taken out of the world, when engaged in the immediate service of Him, in whose service every Christian would wish to die; and his surviving friends have every reason to believe he exchanged the imperfect worship of saints on earth, for the pure and sublime worship of the saints in the heavenly world.

On Tuesday, Jan. 16, 1816, departed this life, at Braintree, (Mass.) in the 80th year of his age, and the 54th of his ministry, the Rev. EZRA WELD, senior pastor of the church in that town. At his interment, on the 19th, a discourse was delivered by his colleague, the Rev. Mr. Storrs, from Zech. i, 5. "Your fathers, where are they? and the prophets, do they live forever?"

This venerable minister was born June 13, 1736, in Pomfret, Connecticut. At the age of 19, he was admitted a member of Yale College, where, with reputation, he followed and completed the usual course of literary pursuits.

Having early fixed on the sacred ministry as his profession, soon after leaving College he devoted himself, and it is believed from the purest motives, to theological studies; and at a proper time entered as a candidate into the labors of the Gospel field. His services in this character, wherever performed, were acceptable.

In the year 1764, he was called by Divine Providence to preach to the then second church and society in Braintree, and was ordained to the pastoral office in that place, Nov. 17th, of the same year, as successor to the venerable Samuel Niles, whose life, filled with useful labors, was protracted nearly to the age of ninety.

During the period of about 43 years, Mr. Weld performed the duties of his office, among his people, with unremitting diligence and fidelity; and to good acceptance, and with success. But few men vested with the pastoral office, have discharged its duties, it is presumed, in a more conscientious and faithful manner, than did this worthy man of God. Nor has it fallen to the lot of many to receive from their people more numerous and distinguished marks of kind attention and deserved respect. These were continually bestowed upon him in health and in sickness; in joy and in sorrow; while his official labors were continued, and when they were, by his infirmities, terminated; in life and at death.

But notwithstanding the kind and consoling attentions, which he received from his affectionate people, his life was marked with peculiar trials. Three wives, to whom he was attached by the closest ties of conjugal and religious affection, he followed, in the course of little more than twenty years, sorrowing to the grave. By the fourth, his surviving and estimable widow, his eyes were closed in death.

For about nine years before his decease, such were the infirmities of his organs of speech, and of his recollective and mental powers, as to incapacitate him for his public functions. But his desire to promote religious affections in his own heart, the spiritual interest of his family, of his people, and of Zion appeared to suffer little or no abatement. Much of his time he devoted to reading, particularly the Scriptures, whence he derived his strongest supports and most precious consolations. Nor was he sparing in his parochial visits which he was ardently desirous to render useful to the souls of his beloved people. In every house, while he had opportunity for it, "he ceased not" according to the measure of his ability, "to teach and preach Jesus," and to excite the attention of all to the things relating to their future and everlasting peace. Till nearly the closing scene of life it was among his highest satisfactions to go "with them to the house of God with the voice of joy and praise, with a multitude that kept holy day," and regularly to worship at the family altar. The evening and the morning sacrifice, notwithstanding his greatly increased infirmities, he continued to offer to God till the morning before his decease. In his last performance of social worship, his scattered thoughts were, to the admiration of his family, collected, the enfeebled powers of his mind seemed in a great measure to acquire their former tone, and a flame of devotion to be lighted up in his soul. Although unable to stand upon his feet, without the supporting arm of his wife and daughter, yet he poured out his soul with unusual fervor, copiousness, method, and pertinence. This lucid and vigorous interval, was but the prelude of his approaching dissolution. He shortly "fell asleep."

Few, if any, of his brethren in the ministry, have seen "the transgressors" with deeper grief; more deeply lamented the prevalence of irreligion and vice; or more feelingly commiserated the situation of those, who are destitute of the word of life. Accordingly, as a member and trustee of the Massachusetts Missionary Society, his benevolent exertions, while he was able to make them, were not wanting, to send the Gospel of salvation to those who were ready to perish. And to check the progress of vice and immorality, more immediately within the sphere of his influence, and to promote practical religion, and the moral virtues, he uniformly added to precept the power of example. Exemplary in a general view, temperance was a distinguished trait in his character. Lamenting the increase of intemperance and its kindred vices, he steadily aimed at their suppression.

Although in relation to his religious faith he called no man master, he was a firm believer in what are usually termed "the doctrines of grace;" and abundantly insisted on the entire depravity of the human heart; the sovereignty of God in the choice of the vessels of mercy, and the absolute dependence of the creature, for every holy volition; the final perseverance of the saints, and the foundation laid for their justification in the atonement wrought by the second person in the adorable Trinity. Regardless of the approbation or censure of men, he was faithful to declare the whole counsel of God; and while he affectionately presented to the believer the consolations of the Gospel, he fearlessly proclaimed in the ears of the impenitent, "he that believeth not shall be damned."

In all his ministerial conduct, he evinced much of that charity, which "hopeth" and "endureth all things." Though sometimes charged with bigotry, because he would "have no fellowship with the unfruitful works of darkness, but reproved them," he patiently submitted to the reproaches that fell upon him; and although accused of treating illiberally those who "handled the word of God deceitfully," while he excluded them from his pulpit, and refrained from unnecessary intercourse with them, yet he was uniformly influenced to this course of conduct, by that "charity which rejoiceth not in iniquity, but rejoiceth in the truth." Of the catholicism which regards all opinions, professedly drawn from the sacred Scriptures, as equally entitled to respect and confidence, or as equally innocent, he knew nothing. He considered opinions to be an important test of moral character, and a lax faith, a melancholy evidence of a corrupt heart. Nor could he give place, no, not for an hour, to those who discarded what he believed to

be fundamental doctrines of the Bible, and taught another Gospel. The errors that have found their way into many of our churches, were not observed by him without the liveliest sensibility, nor without the deepest sorrow of heart; for in them he perceived a "root of bitterness, springing up to trouble" the friends of vital godliness, and to diffuse a baleful influence far and wide.

In the various relations of domestic life, he exhibited an example as worthy of imitation as of praise. And such was the uniform dignity of his manners, tempered with condescension and kindness, as could not fail to command respect and conciliate general esteem.

But this our venerable father, where is he? His mortal existence and useful labors are now closed. But he will remain, we trust, "in everlasting remembrance."

Died at Boston, suddenly, on the 18th of August last, while on a visit to her brothers, Miss SUSAN LAWRENCE, aged 27, eldest daughter of Samuel Lawrence, Esq. of Groton. In the death of this amiable young lady, society has been deprived of a valuable member, and religion of an active and *decided* friend. The deceased was endowed by nature with shining talents, which were sanctified, and employed in the service of her Redeemer. She had a deep sense of her lost and undone condition as a sinner; and could find no hope of eternal happiness, but through the mercy of God in Christ Jesus. Realizing the preciousness of his salvation, and the necessity that all should become partakers of it, she strove diligently, by persuasion and many prayers to bring those with whom she had intercourse, to a true knowledge of their own character, depending on the willingness of God to bless her feeble endeavors. She was supported in her last distresses by the holy Religion she professed; and manifested to all around her that she "had not followed a cunningly devised fable."

At Columbia, (S. C.) JOHN HOOKER, Esq. Counsellor at Law, aged 41. He was a native of Farmington, (Con.) and was graduated at Yale College in 1796.

At Canaan, (N. Y.) Mr. G. FRENCH, aged 24. He was tending a coal-pit, fell asleep on it, and was suffocated.

At Plymouth, (Mass.) on Thursday, January 4th, Mrs. ELIZABETH ARMSTRONG WEBSTER, aged 27 years, wife of Mr. Moses Webster.

TO CORRESPONDENTS.

OUR correspondent A. B. will excuse us for changing his signature into A. A. All the communications which we have published, in the last six volumes, under the signature A. B. were written by one hand.

Another correspondent, who wrote under the signature A. B. will pardon our omitting to notice his paper on the unhappy state of the country, and the sins which brought the late war upon us. The paper was written and sent to us during the summer, or fall, of 1814. It contains many just and weighty observations; but touches on some topics, which it is difficult to discuss without giving offence. We intended to publish it with modifications. The restoration of peace, however, rendered it inapplicable.

The subject on which JOTHAM has written is important; but it needs to be handled with great delicacy and skill. Perhaps we may think it best to insert the statement at the close, provided we are furnished with some reference, so that we may be able to satisfy ourselves of its perfect accuracy. Anonymous correspondents seem not to be aware, that when they state facts not generally known they should accompany their statements with satisfactory references.

The *Lines on Miss H.* will be returned according to request.

ERRATUM.

IN the account of *Mrs. Harris*, in the Panoplist for December, instead of 12th of June last, read 12th of March last.